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ABSTRACT

The Institute of Indian Studies and the United Sioux Tribes jointly sponsored a conference on 29-30 October 1969. The needs of the American Indian people were discussed by a large cross section of Indian participants. Indian concern about education and the malpreparation of Indian youths in education stood out. The conference report is divided into 3 sections: (1) the verbatim transcription of remarks by conferees, and sequences of events taken from stenographic notes and tape recordings; (2) a detailed discussion of each of the 15 subject areas discussed--intertribal conflict and accommodations, internal strife, college level courses in the Dacotah language, economic developments and job opportunities, requests for support of American Indian students, off-reservation (Urban) needs, self-determination, need for Indian radio and television programs, revision of the Indian Reorganization Act of 1934, financing of Indian student activities by the Institute, direction to be taken by the Institute in meeting the needs of Indian people, establishment of an alcoholic rehabilitation center, requests for courses for junior managers, health, and creation of a National Prarie Park to be controlled and operated by American Indians--the action or proposed action, if indicated, taken by the Institute, and letters from conferees expressing their opinions after arriving home; and (3) a discussion of conference plans and administrative arrangements. (FF)

ED 066281

REPORT OF
ANNUAL CONFERENCE
ON
INDIAN AFFAIRS

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OCTOBER 29-30, 1969

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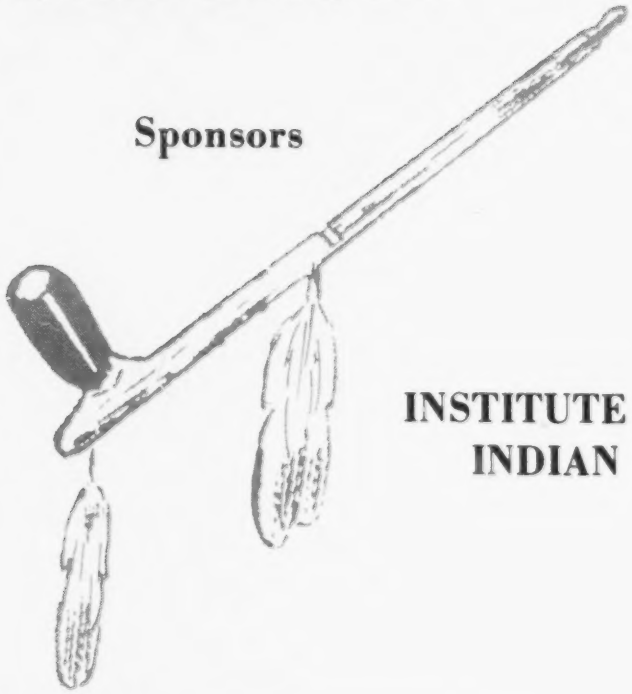

THE UNITED SIOUX TRIBES

INSTITUTE OF INDIAN STUDIES

CONFERENCE THEME

"DIRECTION THAT
THE INSTITUTE OF INDIAN STUDIES SHOULD
TAKE TO MEET THE NEEDS OF THE INDIAN PEOPLE"

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Pierre Boarding School, Pierre, South Dakota

October 29-30, 1969

SPONSORS

The United Sioux Tribes

Institute of Indian Studies

In sequence, this is the Tenth Annual Conference on Indian Affairs conducted by the Institute of Indian Studies. It is the first Annual Conference co-sponsored with the United Sioux Tribes.

Co-Chairmen: Mr. Frank Ducheneaux, Chairman - The United Sioux Tribes

The United Sioux Tribes is an organization established in 1963 for the purpose of defending the Indian people against the passage of legislation by the State of South Dakota designed to transfer criminal and civil jurisdiction to state control. Since that time, it has been expanded to consider issues that apply to all reservations. The headquarters for the United Sioux Tribes is Eagle Butte, South Dakota.

General Lloyd R. Moses, Director - Institute of Indian Studies

The Institute of Indian Studies was established by the Board of Regents in 1955. The principal objectives of the Institute include research, education and field service. The activities of the Institute are governed by the Indian Projects Board which is composed of both tribal and faculty representatives. The Institute of Indian Studies is located in Dakota Hall on the campus of The University of South Dakota, Vermillion, South Dakota.

Host Institution: A special thank you to the Pierre Boarding School for their kindness and consideration for hosting this event. The Pierre Boarding School was established in 1883 when the State Livestock Association donated 22 acres for this purpose. Children from a five-state region attend with an enrollment of 240 in grades 1-8. Most of the tribes and agencies within the five-state area are represented in the student body.

FORWARD

In years past, Annual Conferences sponsored by the Institute of Indian Studies were directed to such areas of interest as Indian Education, Indian Law Enforcement, Tribal Judges, Rehabilitation Programs, Indian Art in a Changing World and Economic Development.

Agenda items were solicited in advance from tribal leaders and other members of the Indian community and from non-Indians who had indicated interest and expertise in Indian affairs.

This year, it was decided to obtain directly from a rather large sampling of opinions from Indians themselves just what institutions of higher learning in the region could do in the next few years to enhance the well-being, security and self-determination of the Indians of the Upper Great Plains area.

Therefore, in co-sponsorship with the United Sioux Tribes, it was decided to adopt as a theme for this conference "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People."

Tribal chairmen and off-reservation community leaders were requested to invite a broad cross section of conferees in order to obtain views on all subjects of interest and from all walks of life. A special invitation went out to many individual Indians including Medicine Men and other traditional tribal members, as well as, the poor and unemployed or under-employed. Neighboring universities and colleges were urged to send institutional representatives.

The Conference was broadened by the discussion particularly of many older people and young who somehow are denied the opportunity to speak in councils, grasped at a chance to make this their own Conference. They took the opportunity to make it an Indian meeting, and they spoke out quite frankly.

One thing that stood out more positively than anything else is the Indian concern for education. Many are worried about the mal-preparation of their youth and believe that education is absolutely necessary.

The format of this report is as follows:

Section I is a verbatim transcription of as exact remarks by conferees, and sequence of events, as can be made from the stenographic notes and tape recordings.

Section II is a detailed statement of each subject area discussed together with the action taken by the Institute of Indian Studies or proposed action if coordination with other agencies is indicated.

Section III is a detailed description of the conference plans and administrative arrangements together with sample enclosures of materials

furnished each conferee relative to the operations of the Institute of Indian Studies.

We wish to express the gratitude and deep appreciation for the presence and participation of all who attended the 1969 Annual Conference on Indian Affairs.

A special thanks go to the Medicine Men whose views we share and whose aspirations for their people we endorse. Representatives from other colleges and universities contributed materially to the success of the conference. The Pierre Boarding School was host institution; therefore, a very special note of appreciation goes to Mr. James Vance, Principal, the students and staff who more than met our every need. We have reserved until last our joint appreciation for the opportunity to work together and to co-sponsor the Annual Conference on Indian Affairs. It is hoped that its fruits will be lasting and of high quality.

Mr. Frank Ducheneaux, Chairman
The United Sioux Tribes

General Lloyd R. Moses, Director
Institute of Indian Studies

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PROGRAM

Wednesday - October 29, 1969

9:30 a.m.	Opening Remarks
	Suggested Discussion Items What type of programs do Indian people need Role of universities and colleges Indian education Indian TV and Radio programs Tribal government and tribal law What studies (if any) need to be made on non-Indians to be useful to Indians
12:00 noon	Lunch
1:30 p.m.	Discussion of Topics Submitted by Conferees
6:30 p.m.	Banquet - King's Inn - 220 S. Pierre Street
	Speaker - Dr. John F. Bryde Institute of Indian Studies The University of South Dakota

Thursday - October 30, 1969

9:30 a.m.	Review of actions proposed, clarification of language and intent
12:15 p.m.	Lunch provided by the Pierre Boarding School
1:30 p.m.	Screening of priorities of actions proposed
3:00 p.m.	Estimated time of adjournment

SECTION I

CONFERENCE NOTES

This section contains the verbatim transcription of remarks by conferees, and sequence of events taken from stenographic notes and tape recordings.

The purpose is to give the reader a firsthand impression of the meaning and intent contained in the remarks of conferees.

As indicated in Section III, a suggestion slip was placed in the fold of each program for the convenience of those who desired to place in discussion his particular point or subject of interest. These could be either signed or unsigned and passed to either of the chairmen. Every written suggestion was presented for discussion during the conference. These too are included in the notes as are also the full texts of all oral presentations or remarks.

There were no formal speeches or fixed agenda but rather open and free discussions without any time schedule or limitation of any kind.

* * * * * * * * *

The conference opened at 9:30 a.m. - October 29, 1969, as scheduled with co-chairmen presiding as follows throughout the conference:

Mr. Frank Ducheneaux, Chairman
The United Sioux Tribes

General Lloyd R. Moses, Director
Institute of Indian Studies

Opening remarks of welcome were made by Mr. Frank Ducheneaux after which he introduced General Lloyd R. Moses. General Moses expressed appreciation to the United Sioux Tribes for taking the leadership in organizing the conference. He called attention to the theme "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People." Credit for this theme was given to Dr. John F. Bryde, President of the Indian Projects Board at The University of South Dakota. The Indian people make up an important part of our overall population and deserve to have the opportunity to express their opinions and ideas in which they feel their needs might be better met and to have these understood and considered in the future plans of our institutions. This is not limited to any state but is regional in scope for we are dealing with Indian communities and Indian people without regard to state lines. He hoped everyone would feel free to express their ideas and opinions on any subjects brought up. Priority topics to be discussed were given to those conferees who could not stay but a

short period of time. These discussions will not be limited to any one field of interest or group but to everyone in this room on anything you want discussed. General Moses expressed appreciation to and named the individuals on the committee who made all arrangements for the conference:

Mrs. Eunice Larrabee, Chairman
Mr. Lloyd Eagle Bull
General Lloyd R. Moses
Mrs. Grace Estes

He also expressed appreciation to the Principal, Mr. James Vance, and to his staff, faculty and student body for acting as host institution. Announcement was made of the banquet on Wednesday evening - 6:30 p.m. - King's Inn with Dr. John F. Bryde as guest speaker. Everyone was welcome to attend. Visitors from other institutions and agencies were welcomed and their comments and involvement in the meeting were solicited. KELO-Land TV, on their own, indicated they would be present at 11:00 a.m. to do some filming of the conference and to conduct interviews.

Frank Ducheneaux mentioned the suggested discussion items which were on the program:

What type of programs do Indian people need
Role of universities and colleges
Indian education
Indian TV and radio programs
Tribal government and tribal law
What studies (if any) need to be made on non-Indians to be useful to Indians

Other suggested discussion items were solicited from individuals present. At this time, General Moses set up a chart and listed the suggested topics page by page. This technique was used throughout the conference so that any topic once discussed could be referred to quickly.

Area Director of the Bureau of Indian Affairs, Aberdeen area, Martin N. B. Holm, stated he was very happy to be present but he came more to listen. He felt this type of meeting would be very beneficial and a very good opportunity for opinions to be expressed. He said that the Indian communities should have the opportunity of working with all of the agencies and institutions that exist for the non-Indian community. It shouldn't and cannot be limited to one or two government agencies. Citizens of the state are charged for all academic, vocational, and training schools, and the Indian people make up a very important part of that citizenry. Therefore, as citizens they should get the maximum benefit and use out of these institutions. The Institute of Indian Studies was set up for betterment of the services to the Indian people and now this is a great opportunity to hear from Indian people as to how these services can be improved. There is now more involvement in the Indian communities in many forms such as education, law and order, etc., and as time progress this involvement will have to increase. Therefore, he felt this was a very appropriate time to have such a conference. He mentioned that several BIA superintendents were in

attendance.

Frank Ducheneaux stated The University of South Dakota has been one of the leaders in Indian affairs and set up the Institute of Indian Studies for this purpose and also was one of the first to extend welcome to Indian people who wanted to get better educations.

Dr. John F. Bryde, The University of South Dakota, commented on what direction research should take in regard to helping meet the needs of the Indian people. He stated if you take the re off research you get search and that is really what we're involved in--a search for knowledge in this area that we didn't have before. Millions of dollars are being spent in research on Indians but these are being made by non-Indians. It would seem these researches would be more beneficial if they were done by the Indian themselves as who would know better. To date, most of the research has not been effective in bettering services for the Indian.

Lloyd R. Moses: Stated 75% of requests for information and services come from non-Indians. We would rather devote our energy to what we are supposed to be doing which is working for and with Indian people. We are not satisfied with programs that just serve--they should also give opportunity to learn along with service. If not, all they do is give service but the Indian people get nothing else except the service. By learning also, they would be able ultimately to provide that service for themselves.

Dr. Jack W. Marken, South Dakota State University: He stated his ideas were somewhat different from Dr. Bryde's, in that his concern is not so much for the education of the Indian insofar as cultural heritage, etc., but education as such that will help fit the Indian for living in the society in which he finds himself. He felt the Indian's background, culture, etc., is important to the Indian but this knowledge would not help the Indian in living in today's society.

John F. Bryde: In answering Dr. Marken's comments, Dr. Bryde stated this his idea is not completely going back to the Indian's culture but taking out of that culture the living values that cannot be squashed and use them as motiviation in helping the Indian live in the society today. An example is Indian's adjustment to nature or another, their characteristic to strive to get along with others. This attitude to get along with everyone is inherent in the Indian, their gentle way of relating to other people, and it is such inherent attitudes that come out of Indian background that we must strive to use as motivation in helping the Indian today--taking these irrepressible values and going forward. Another example is the non-Indians trend to judge people by what they have, wealth, power, etc., while the Indian judges each as to what they are. This attitude is there and it cannot be suppressed and it should be used to their advantage.

Mr. William Schweigman, Medicine Man, St. Francis, South Dakota, (Rosebud Tribe): After greeting everyone as "Brothers and Sisters" he made general comments on what, in his opinion, the Indian wants

to see and what he wants to do. Using the white man's philosophy in yelling "help" when in pain, he stated he was saying "help" in that industries, jobs, etc., are needed on Indian reservations. Some of the topics and discussions to be discussed at this meeting concern him as an Indian and he wanted his interest known. It is his hope that at this meeting something can be accomplished by working together.

10:45 Coffee Break

11:00 Conference resumed

Mrs. Eunice Larrabee, Eagle Butte, South Dakota (Cheyenne River Sioux Tribe) was introduced and she asked Mrs. Grace Estes to pass out some papers. Mrs. Larrabee made the following remarks: "I wish to introduce three papers developed by a committee I serve on concerning food, nutrition and health. I would like to ask if you would read them over and if you have changes we still have a chance to make them. If there is a problem that you have in your own area that you would like to have put in, write it out and I will see that it gets into the recommendations. We had a meeting in Washington October 25 and 26 and we will have another meeting the first part of December when we are to make our recommendations." The documents referred to are included here for the record:

REASONS FOR MALNUTRITION AND SOLUTIONS (])

Reason I - High Price of Food

Solution:

a. Better enforcement of laws regulating traders prices.

b. Federal assistance (through funds and training) in establishing consumer buying cooperatives.

Reason II - Lack of Availability of Foods Due to Remoteness

Solution:

a. A program providing transportation and storage of necessary nutritional foods.

b. Development of "mobile markets" of perishable and essential foods to remote areas (on a regular schedule) where desired by consumers.

c. Government assistance in preserving local natural food sources (wild game, etc.) and in restoring local agriculture.

Reason III - Inadequate Administration of Food Distribution Programs

Solution:

a. Involvement and participation of local tribal and Alaskan native governments in planning food programs, in administration, and

distribution of food.

b. Better coordination of agencies.

Reason IV - Lack of Education

Solution:

a. Nutrition courses to be added to curriculum in BIA and county schools (also religious schools).

b. A program of adult education on nutrition to be administered by local agencies.

Need:

A large number of Alaskan native and Indian families who are in need of food and in fact not reached by existing food stamp and commodity programs. Unreasonable eligibility criteria and excessive red tape are the major barriers to full coverage.

Recommendations:

1. That federal, state and county eligiblity standards be redefined so that persons in low income groups do receive stamps and/or commodities, and supplemental food programs.

2. That administrative red tape be sharply reduced so that Indians and Alaskan natives eligible even under existing standards can participate in food programs.

Administrative:

1. American Indian and Alaskan native authorities should be involved in the policy and decision making responsibilities in all matters related to nutrition and health that will meet the needs and demands, including expanded programs, and where feasible to assume the responsibility for programs related to the distribution of federal and state food programs.

2. There is a lack of coordination and support among various agencies and organizations, state, federal and private, who are serving American Indians and Alaskan natives, resulting in duplication of efforts and waste of resources. It is recommended that the Secretary of the Health, Education and Welfare agency be requested to coordinate these programs.

RECOMMENDATIONS CONCERNING NUTRITIONAL PROBLEMS (2)

I. Present and continuing methods of surveying of nutritional needs on a continuous basis are:

1. Determination of family size and income relating to personal needs.

2. Establishment and utilization of Health Clinics to provide physical examinations for determination of Health Status and nutritional deficiencies.

3. Family contacts and personal observation by Public Health Nurses, Social Service and other interested parties and agencies. (School nurses, teachers, religious groups, etc.)

4. Continuing research studies by governmental and private organizations such as the current studies being conducted at the Gila River Indian Reservation on "Diabetes Related to Nutrition" and the study on the Fort Apache Indian Reservation pertaining to "Viral and Bacterial Studies Related to Nutrition and Disease Incidence."

5. Population studies and trends of employment, housing, sanitation and location related to health and nutritional problems.

II. Recommend ways to improve nutrition for special groups such as the very poor, the aged, the Indians and pregnant and nursing mothers.

1. The first steps in improvement would be to place present Commodity Distribution programs under local control (Reservation, city, town and county) for establishment of adequate distribution systems to meet the needs of the local population. This program and control would include adequate warehousing, refrigeration, transportation and frequency of distribution to meet storage problems in household.

2. The Commodity Distribution program should be increased to include protein enriched foods, special dietary foods for infants, preschool children, pregnant and nursing mothers, special disease categories, fresh fruits, vegetables, and poultry and dairy products.

3. Establish a program for group and individual instruction to include actual demonstration in usage of commodity products.

4. Utilize county and local extension agencies and materials to establish home gardening and food preservation programs.

5. Add food stamp programs in addition to commodity distribution programs with required quantity purchase decreased to available funds of the family in order to participate.

6. Increase welfare payment base.

III. The monitoring of the nutritional value and wholesomeness of foods utilized could be improved by:

1. Employment of nutritional specialists to implement and supervise food distribution and instructional programs.

2. The addition of local foods based on cultural backgrounds to the

Commodity programs and establishment of usable quantities and package sizes based on family composition.

IV. Nutrition Education in the school could be improved by:

1. Employment of special teachers aides in the field of nutritional health.

2. Gearing the teaching process to the use of foods available in the local areas.

3. Increasing the scope of Home Economic and Vocational Agricultural programs in all schools.

4. Include gardening and food processing instruction in all school science programs.

V. Improvement of federal feeding programs can be made in the following ways:

1. Provide school meals without charge to all children in economically depressed areas.

2. Add breakfast and afternoon snacks to the school feeding program.

3. Inclusion of traditional foods in all school and institutional food service programs.

4. Increase quantities of foods served to include second helpings for those requesting them.

5. Provide selective menus with choice of entree, vegetables and beverage.

INDIAN-ALASKA NATIVE SUBGROUP (3)

I. Administration

1. Tribal and Alaska native involvement in policy making and distribution of food.

2. Coordination between, and support of, all agencies (government and private) - county, state and federal.

3. Aid needed in local administration to assure maximum participation of consumers--special recognition of Alaska problems due to elimination of welfare administration.

4. Food distribution should not create a monopoly for any commercial interest.

5. Consumer should have control over implementation of food proposals.

II. Marketing and Distribution

1. Application of Fair Trade regulation on reservations and in Indian and Alaska Native communities.

2. Establishment of Consumer Co-ops with federal financial support as well as federal encouragement of commercial competition in Indian and Alaska native areas.

3. Development of "mobile markets" of perishable and essential foods to remote areas where desired by consumers.

III. Transportation

1. Effective transportation of commodities to consumer sites.

2. Adequate storage space at consumer site.

IV. Environmental Improvement - vis-a-vis nutrition

1. Sanitation.

2. Housing.

3. Guaranteed income.

4. Conservation of traditional food resources.

V. Food Availability

1. Commodity programs should not be eliminated until adequate income is available.

2. Consumer Co-ops should be encouraged with federal financing.

VI. Education - in schools - with parents

1. Intensity educationalal efforts--especially at level of young child.

2. Greater cognizance of traditional food habits.

3. Relate education to commodities actually available to local population.

4. Need for developing indigenous or local aides--including bilingual teaching aides and programs.

5. Establish programs to train teaching aides.

At this time, KELO-Land TV set up equipment and conducted a number of interviews throughout the day.

Frank Ducheneaux: We would like to hear from the rest of you on any subject you want to talk about.

Perry Many Wounds: Member of the Committee on Alcoholism, Sioux City, Iowa. I have some questions on education. I am wondering what the Bureau of Indian Affairs has done about quality in reservation schools. Our Indian people go on to college and cannot meet the requirements and I am sure the Bureau must be interested.

Frank Ducheneaux: The BIA is doing something about it. Under the administration of Robert Bennett there was appointed a sixteen-man advisory committee, composed of Indians selected from different parts of the United States, to advise on Indian education, and I think, everybody knows that BIA is a great big organization. The recommendations that have come out of this advisory committee have taken some time to get done but are beginning to develop. One of the things is Indian involvement, se ing that school boards and parental involvement can be developed. The Bureau has tried to comply with the wishes of the people throughout the United States and Alaska. Along with that you have the old line group that has been in authority and it takes time to change, to get the Bureau people to see the other side, you even find that the Chairman who has been running things has got to listen to the Tribal Council. The policy is now to let the people run their schools and be taught what they think. Their people need to get in the mainstream of society. Mr. Holm, would you like to comment on this?

Martin Holm: You have done an excellent job. I would only add to it--schools must be the people's schools and this means it must involve parents, tribal councils, school boards, citizens themselves. There has got to be a co-operative responsibility by parents, government, tribal council, rather than just a governing agency.

Frank Ducheneaux: There are several different pilot projects going on throughout the United States in different tribes. At Rough Rock, Indians are operating a school. You have some schools teaching Indian as the first language. You have others teaching English as the first language, so there are several schools of thought, one of them--English is the universal language. I believe that English is a must. Some schools still follow the old course of study. The Navajo are still teaching the boys how to care for sheep and the girls how to be housewives. We have on the Cheyenne River adopted the State Course of Study. Our children are able to go to boarding school and on to college without losing any time going to a prep school. I just came back from Santa Fe concerning a complaint of disciplinary action. We met with that student council and they set up their own rules and regulations concerning conduct of their students.

Anything from the floor on any of the subjects have been discussed.

_____(unidentified.) There should be a way found to

determine the standardization of salaries of tribal chairmen and councilmen on the reservation.

Frank Ducheneaux: I would answer that by saying this. It is a question of how much responsibility has been placed on the tribal chairman and council: What does your constitution and by-laws say? It is the support of the people that is what guides the tribal council. Their policy is what you set up. I have been a charter member of the Cheyenne River Sioux Tribe for 32 years. I retired 10 years ago. I came back four years ago, out of those 32 years, I have been chairman of the tribal council 16 years. When we first organized the tribal council, the Tribe was worth about a million dollars, all total land. The chairman, secretary and treasurer did not get paid. Our Tribe is now worth $30 million, my salary is about $7,200 a year. It is not sitting behind a desk, you have to be a public relations man. If you do not go to meetings, you don't know anything. When I get back my desk is full of letters from people. So, it is not a matter of what you pay your tribal council. It is a matter of how much responsibility. So then it depends upon your tribal council and your people and the responsibility and the amount of money it takes to get the job done.

Peter Marcellais, Chairman, Turtle Mountain Tribe, Fort Totten: At the reservation back home, the councilmen get $12.00 a month. If they miss a meeting, they are docked. Our yearly income on Turtle Mountain amounts to $9,000.

Frank Ducheneaux: We have approximately a million acres of tribal land. Our income is $600,000 a year. The Cheyenne River Sioux Tribe is one of the biggest organizations in the State of South Dakota, money-wise. I just talked to a man and he informed me that every year he has an election. They do not give the chairman a chance, not giving him time to get his feet on the ground. So his people do not take into consideration all these many things a tribal council puts up with. So after being a councilman for 32 years and 16 years as chairman, you do not let every little thing bother you. You never can saisfy all of them.

William LaPointe (Treasurer of Rosebud Sioux): Talking about salaries, our chairman gets $7,000; Secretary $6,000; Treasurer $6,000; and Vice President $5,500. In comparison, the OEO people get more money than the tribal officials, also in comparison, the BIA people's rate of pay is much more in comparison to the amount of responsibility that your tribal leaders have. What I want to impress on the people is that your tribal leaders are not getting compensated enough.

Frank Ducheneaux: I would like to point this out. Maybe a lot of the folks do not understand what is going on. Maybe we do not get out the information. Just to give you an example, I am retiring, I have 11 more months left and I am not running again. So politics are beginning. The Job Corps is being opened up again for young people to go there to learn how to operate heavy equipment and other vocations. So the propaganda is we are using tribal funds to keep the school open. People do not even go down and find out the facts

and I think a lot of time these differences arise because the people do not want to be informed. They want to hear it from the people who get a lot of confusion in. Among your own people maybe more information should be going out.

William Schweigman: I think you are one-sided. Mr. LaPoint is thinking about himself. Don't you think we have race discrimination on our reservations? Mix against full blood, full blood against mix, high and low, the same as in Germany.

Frank Ducheneaux: I don't say it is race discrimination.

William Schweigman: I still say we have a problem. The breed Indian is trying to advance himself on the reservation. You have breed Indians and what is happening to Mr. Indian. This is what we are interested in. How we are going to help Mr. Indian where he is in no position to help himself. I, as an enrolled member of the Rosebud Sioux Tribe but from some of you talking where you put the English first and the Indian language last. We must remember that we are Indians, that we are not white men. So, we must help one another as far as we can. This is one of our biggest problems. I think that it is about time that we should get together--makes no difference what nationality we are. That is why some of our non-Indians here, at one time you needed all the help you could get. One man can't run any reservation. Let us see if we can get some outside help. These are the things. Mr. Indian is down here. (Pointing.) You know that and I know that some of them have gotten out. These down here are the ones. The education is one of the biggest problems we have on the reservation. Let us forget the past and see what we can do today. (Then Mr. Schweigman spoke in Indian. He told Mr. Ducheneaux that the Rosebud Sioux wanted to help the Cheyenne River Sioux build a shrine, or building, or house the holy Calf Pipe that is now on the Cheyenne River.)

William LaPointe: I would like to ask Bill Schweigman what he wants for the Indian people? We are getting jobs, we have gotten housing, now what else?

Mrs. Evelyn Staub, Winner, South Dakota: We did get our houses but none of them are finished. The ones that need them are not finished. And our Winner people were not considered. The treaty of 1868 put us on the reservation but about 1889, they changed the lines and made the reservation smaller. Now we are off the reservation. We really have poor housing in Winner. Some people even sleep in cars. Bob Burnett took pictures of some of the houses. We even had a man named Alfred Gilbert that lived in a trailer house that was all caved in.

Another thing that really bothers me is the A.D.C. women. They get the money and the children go without food and clothing. I have a foster home for children. Right now I have five Indian children. Our welfare program isn't too good there in Winner.

Another thing about houses--I know Rosebud had a house built for Eddie Antelope at Gregory, South Dakota. Most houses in Ideal are not finished, they (The Rosebud) told the people there was no more money to finish the houses. And about discrimination, the kids make fun of the

Indian kids and we try to dress them nice but still they get run down so my daughter goes to school in Mission now. You ought to go to Winner and see the kids. They make off to go to school. If we had an Indian truant officer it might help, they really need schooling.

William LaPointe: We set up a housing program for 1,000 units and it is pretty hard to complete some of this work. This work is being programmed out. We weren't able to get the funds for all the water and sewer. We built our houses too fast. I think we got our program when the opportunity was there but the completion of these houses is going to take a little time.

Kenneth G. Ross, Indian Desk, South Dakota State Department of Public Instruction: Currently we have a proposal for additional funding for adult basic education for a three-state area and sponsored by the Board of Education of South Dakota. We don't have legislation with our sister state of Nebraska allowing services to be extended under a packaged system and what I am groping for is a way that agency might sponsor such a proposal so that we could include all of our region. They do offer high school equivalent examinations. The ABE has instructional services throughout the United States, with the exception of us in the midwest.

Dan C. LeRoy, Department of Public Instruction, Bismarck, North Dakota: The only answer is to get the legislation changed.

Lloyd R. Moses: We work with other universities in North Dakota and Nebraska and I have not encountered this problem yet. If you desire my help in this, please advise by separate correspondence giving the essential details.

_____ (unidentified.) I think you should bring up something about services by BIA agencies to Indians living near agencies. At Winnebago one can't get near to the Superintendent, not even by telephone.

Martin Holm: We are unable to take collect calls but I would think there is something wrong there. This is the least we can do, at least answer a phone. The matter of offering services to people in urban areas. This is under consideration and study. The National Indian Opportunity Council has a committee, chaired by Ladonna Harris. They have held hearings in a number of cities, including Minneapolis. They did do some work in Rapid City. There are several things involved, primarily funds available. I look for this subject to receive considerable attention in the next couple of years. I feel perhaps there will be more and more Indian involvement in the discussion of this question. Now we do try to give some help--some services depending on funds. A little bit of this has been done like enrollment in boarding schools.

William LaPointe: Speaking of superintendents or calls, I have been in his office sometimes and listened to calls coming to the superintendent. The person asks about land sale, for example. The superintendent's office will refer the call to the land depart-

ment, calls regarding welfare to the welfare department. We have incoming calls to the tribal office and the call is channeled to the proper department. I think that everyone should understand how the calls must be channeled to the proper office. The superintendent or tribal chairman can't do everything personally--that's why there is a staff and organization.

12:00 Noon Lunch Break

1:30 p.m. Conference reconvened

Chief John Lame Deer, Winner, South Dakota: I have traveled all over the country and made many acquaintances and was even on "What's My Line" as a guest. I am a Medicine Man. I have heard people talk about Tribal Affairs, BIA, Education and other things that have been practiced several years but which have not accomplished much. The way the BIA trains Indians, the result is here. By that I mean if a man had a good education he should go out in the white man's world, not back to the tribe and I notice this is the way it has been. The policy of the Government is twofold; the white man works and the Indian stays around. Everyone falls back on the Indian. If a mixed Indian fails, he falls back on the fullblood. The BIA is around to work with these Indians. This has been the practice for a long time. If you want to live like a white man, stay away from the reservation. If you don't have knowledge, you go right back to the government - handout - handout. Now we need to look at the facts and see what we are going to do. The white man has tried to solve the Indian's problem for over a hundred years but the only way this will happen is for the Indians to help themselves solve the problems. We live too much with our present day problems, we need to look to the future and plan for our children. My last parting word is "let's keep on going--education for our boys and girls."

Wayne Evans, Director, Upward Bound, The University of South Dakota: Upward Bounds' concern is getting students to college through whatever means possible. However, these students are coming to college without adequate financial support. I would like to ask Mary Mitchell, BIA, why there isn't enough money and what we should do.

Mary Mitchell, BIA, Aberdeen, South Dakota: The biggest problem is that Congress just does not give us enough funds. This year there were 518 applications for college but only 380 were able to go this year from this area. Another reason is costs are rising--last year, it cost $1,085 per student per year and this year, it is $1,160. We should write the Congressmen to see if these funds can be raised. Up until now, BIA funds could not be used if a grant was made by the Office of Education. Now they can use BIA money for matching funds and this should provide some relief. A question was asked Miss Mitchell about college scholarship procedures through the BIA. Miss Mitchell stated this is granted by Congress specifically for this purpose and is listed under Higher Education. According to Jack Marken, South Dakota State University, money for higher education this year for the United States and Alaska was $3,840,000. It was $371,000 last year for this area.

Charles Robertson, Black Hills State Teachers College, Spearfish,

South Dakota, a lot of white men who are Indian experts, well I'm an Indian that is a white expert. I wish to stress or would like to encourage those people who are working with higher education to write to their congressmen. More funds are necessary for Indian development and this covers a lot of areas. There needs to be follow-up on people who go to college right now. South Dakota has been dragging its heels in Indian education ever since it was first phrased. Our people are still receiving inadequate education from high school. We need to be concerned with how we are going to change this. I am tired of talking to college students who shouldn't be coming to us with such problems as their not being prepared for college, many come to us with only the basic fundamentals in English, math, etc. Some form of college orientation for these students in high school is badly needed. A change isn't expected overnight but something needs to be done. If we cannot give the Indian better service in the schools, let's at least put forth a positive attitude and let him know what can be accomplished.

Kenneth Ross, Director of Indian Education, State Department of Public Instruction, Pierre, South Dakota: I wish to discuss the financial aspect of higher education. I would like to have this body as well as other bodies to support the proposal from Health, Education and Welfare which would mean a matching of funds on the state level for any state providing financial assistance to minority groups. Also, a much needed area of guidance and counseling should be developed. Some form such as brochures, etc., should be made available to high school counselors for utilization in high schools for students planning to go onto higher education. Now many students go to four or five different persons before they find someone who can help them. Also, it seems a shame that we have to penalize many of our GI's in certain funding programs especially where BIA grants are concerned. I would like us to support a proposal before Congress to increase the amount of funding under the GI Bill for benefits for these returning veterans in the field of higher education. No one should be entitled to it more than someone who has been in the service of this country. I'm in agreement with Mr. Robertson that in many schools we need to upgrade the standards for our curriculum as it applies to the Indian students. College orientation is a necessity. I also agree that one big area is in the attitude and it is our responsibility as educators to attempt to initiate this attitude in our teaching profession.

Mary Mitchell: I wish to make the point clear that it is not the BIA that says you cannot have grants from two government agencies at the same time but the GI Bill itself.

Frank Ducheneaux: Mr. Ross, by upgrading the curriculum do you mean the BIA or the State of South Dakota's educational system?

Kenneth Ross: It is my impression that the BIA adheres to the State's curriculum. I feel that even the State can improve its standards.

Edward Clairmont, Rosebud Reservation, student, The University of of South Dakota: I am dropping out of college Friday. Why am I dropping out? and what do I feel I can look forward to on the reserva-

tion? Well, I didn't have the background from high school to make it in college. I had only the basic fundamentals and these are inadequate for a student to make it in college. You should really start in grade school and work up through high school and improve the educational standards so we can be equipped when we go to college. When I get back to the Reservation I'll be looking for a job, but what can I do? Just because I'm a drop-out doesn't mean I'm a failure but what will everyone think--there goes a drop-out.

Vern Vallie, student, Moccasin Tracks Indian Club, Northern State College, Aberdeen, South Dakota: The primary goal of our club is to keep Indian students in school. There have been some drop-outs but the club is moving ahead in this particular field. We work as a liaison with the BIA. Things are discussed that pertain to Indian college students. We will be asking the BIA to address the club explaining some of the problems that they have encountered in assisting Indian students in higher education. It is our contention that we are building future leaders. Also, many return to the Reservation, as we feel we can help our Reservation through the education we've received. We want to learn what we can at college and then return to the Reservation using the education we've received to help our people. Mr. Vallie then expressed his appreciation to Miss Mitchell for her help to the Indian students in college. He said he felt we owe her a tremendous lot. One suggestion he would like to make was: We, at Moccasin Tracks, would like to propose to the BIA that when Mary Mitchell retires that it is our feeling that we could do a much better job in our work if the BIA would have in that particular slot another Indian--this would be a tremendous help to us. He then introduced the following statement for the record:

We propose that when Mary Mitchell retires from Federal Service-Educational Specialist (BIA) that an Indian person be selected for the position of Educational Specialist. We, as Indians, feel that an Indian has the unique qualities to counsel Indian students and our Indian student will confide more readily with another Indian rather than with another non-Indian Bureaucrat.

Clarence N. Skye, Community Action Program Director, Crow Creek and Lower Brule Reservation, Fort Thompson, South Dakota: Governor Farrar has given a life sentence to Thomas White Hawk. (Commuted from death sentence in the murder of James Yeado.) This isn't a solution to this problem but since the death sentence was commuted, I feel it would be proper for the United Sioux Tribes to thank the Governor. So many times we Indians do not say 'thank you.'

The following telegram received by Edward Red Owl at the Conference from Miss Bea Medicine was not discussed from the floor but passed to the chairmen for inclusion in the record:

"We are pleased that Governor Farrar commuted the death sentence of Thomas White Hawk. Was it necessary that he stipulate no parole? Why didn't B. Berry receive any punishment? Will you ask that legal and criminal action in South Dakota be a focus for attention. Thank you." From: Bea Medicine, Acting Director, Native American Studies, San Francisco State College, San Francisco, California.

Mike Her Many Horses, Pine Ridge Reservation, student, The University of South Dakota: At the University we have lost two students this year because they were ill-prepared for college. Funds are lacking for tutors when students are having trouble with their studies. The Wapaha Indian Club at the University has 25 members and they encourage and try to help one another. Help from our own kind does more.

Keith Jewett, Mobridge, South Dakota, student at The University of South Dakota: I have been hearing a lot of things about Indian college students. We know we have too many students leave college. Let's get down to the nitty gritty and see what can be done to keep these students in college. There are a great number of Indian students working overtime to get money as the financial assistance they do get just does not reach. I think Indian students are spending more time trying to make money to cover their needs than they are over their studies. We know Indian education is good and that is why we are here, money is the basic hangup. It's time for us, as a group, to get with the program and do something about this.

Charles Robertson: It is encouraging to hear you speak on the inequities of Indian education and also to see the elders present as well as the youth. The elders need to see what needs to be done. When we say "we," we are speaking about all of us, old and young. It is a concern that should be with all of us. I have a question for the BIA--it was stated money for higher education this year was $3,840,000. I believe it is $25,000,000 for vocational technical training. This appears a little lopsided. How can this be adjusted? The failure level of the vocational technical training is 90% while for higher education, it is 50%. Shouldn't our money go for that which is the lower percentage?

Jack Marken: The figure for higher education was received from Washington. You'll have to understand that the money for vocational technical training is quite a bit larger because it includes money for other than just tuition, etc., that is needed for students. $3,840,000 is the amount of all Indian higher education in this country. The State of South Dakota provides $21,000 and if this could be matched it would be $42,000. It averages out to about $600 per student. If we continue at the rate of $21,000 and get matching funds we can keep the students in college. We need to put pressure on the national level to get these funds increased, but within the State we also need to put some pressure to get this $21,000 increased.

Lloyd Moses placed points on the chart as they were discussed:

adult basic education
more money for students
lobbying for increased funds
brochures for high school counselors pertaining to assistance students can receive
increase state scholarships
Indian student clubs in the colleges
jobs for drop-out student
tutoring services for college students who need it

3:00 p.m. Coffee Break

3:15 p.m. Conference reconvened

Edith Spotted Eagle, student, Black Hills State College, Spearfish, South Dakota: I would like to say that we are not getting exactly militant but we have been ... (voice weakened and words unintelligible.) We are trying to sponsor an interim program. We thought we would be able to get help for this from the BIA. We have the highest Indian enrollment, 125 students at Black Hills State and the drop-out was 75 to 80 percent. We have had trouble with the faculty because we have our own funds. We are operating out of D. C. and it is a black militant organization because we can't seem to get any help from the BIA.

Wayne Evans: I have a great concern on behalf of the college students here in regard to education funding. Therefore, I am calling a caucas of the young people. We will meet next door upstairs and come back to you with a concrete resolution.

Lloyd Moses handed out copies of an announcement from the Ford Foundation concerning the financing of graduate work for Indians only. He asked for widest possible publicity for this. The notice has been sent by the Institute of Indian Studies to all tribes, communities and schools.

Some time ago, Mr. Evans Nord, KELO-Land Radio & TV Station, asked in a letter if the Institute of Indian Studies would assist in making one or more TV shows in this area of the Indian situation, what their life is like and what they need to make it better. We had a meeting and I invited them to come here.

Leo Hartig, KELO-Land Station, Sioux Falls, South Dakota: We have ideas concerning programs we would like to present about Indians. We are not certain exactly how to proceed. Even as there is misunderstanding, there is a great lack of knowledge regarding the Indian, especially in the eastern part of the state. You don't realize just how little we do understand of the Indian culture and of problems faced by Indians. These are problems we would like to explore. I think the non-Indian is not qualified to speak for them. I would invite any correspondence or you may direct it to General Moses so that we can get the feeling of the people. So if anyone wishes to speak to me or General Moses, we want very much to hear from you, to have some feeling of your wishes.

Lloyd Moses: I have a suggestion written by John Steffen. He wants more Indian TV and radio programs such as Oyate and The Indian Hour now run by the Institute of Indian Studies. He wants ETV and specific Indian programs on Channel 10.

An item which was mentioned earlier here, is the Sioux language. There is a great deal of pressure--three reservations have asked for it for next fall. They request a full language course on campus and once a week at the reservation also for credit.

Joe Skye, Wakpala, South Dakota, representative from Standing Rock: I think that any way that we could improve the communication between the

cultures is real fine. It is part of the problem that we have communicating back and forth. I would also like to say in regard to KELO-TV. We had a cultural enrichment program at St. Elizabeth's and we had all phases of Indian culture involved, Indian history, Indian language, Indian costumes and designs and I felt very fortunate in being able to participate in learning about my Indian background. Anyone dealing with Indians should know the background, culture and some language of the Indians in this area. That includes our bureaucrats. I would like to support a program that Indian history along with religion and language be included in an organized course or courses at The University of South Dakota.

Ben Black Elk, Oglala Pine Ridge Sioux, Manderson, South Dakota: It is a great pleasure for me to be here. This is a great thing for us all at this time. We don't know what to do, going back or going this way but it has got to come from the bottom. I was a part of this Indian education with Dr. Bryde, at that time, we met Bobby Kennedy in the U. S. Senate hearings--the U. S. Senators didn't know anything about the Indians. If they know our history of the wisdom of the old men that has been handed down and a little of our language, the white man would be able to do better. This is our land, the home of the Sioux, with the sky our father. If you know Indian you can understand it well. We should get this across to our white brothers and especially to the educators. Our only chance is education, so we have to compete in the white man's education.

Phillip Byrnes, Lower Brule and Crow Creek, Pierre, South Dakota: I didn't intend to make a speech at this meeting, this is a first time for me but hearing these young college students, I want to say something about their ambition and difficulties which they encounter at college. The way I see it, there is a gap somewhere along the line that should be checked, make a research on it. It may be from the family, grades or high school, somewhere along the line.

One thing I have never heard in this meeting so far is the Indian Reorganization Act, which was passed in 1934. It appears to me some parts of that statute are being used by the policy makers. I think that Act should be overhauled to fit these things we are talking about. The only way the Indian can get ahead is through education and jobs. The Act is so outmoded it needs streamlining. After all, science placed two men on the moon. Now I know financing is one of the difficult problems for the college students, you can't blame it on the Bureau or councils but by legislation, it could be coordinated to help these students. On our reservation, we are fortunate enough to have educational grant programs but I know all reservations do not have that. I think the only way the Indian can progress and get out of the condition we are in now is through education and work. What really impressed me today is the students getting up here, expressing their experiences they are having at college. I think it is a tremendous start where our young people get up here and tell you how they stand. I want to give Miss Mitchell credit for the assistance she has given.

Lloyd Moses: Miss Mitchell has done a superb job.

Sylvan Charles Brown, Standing Rock Reservation, McLaughlin, South

Dakota: I agree with the suggestion that was made a while back where this Sioux language should be taught in college so that we could better communicate. How about us Indians? We can't seem to get along. I seem to get along better with the full blood. With my ability to speak Sioux, I can communicate with the oldest Indian in time of need. I went out on relocation and when I came back, I felt I could hold a job with the best of them. I lacked the knowledge of financial responsibility. Although I had a good job, my background did not teach me how to handle the money. A lot of these things that are lacking, someone, the tribes have to change these things along with the BIA and the rest.

One young fellow said he had to drop out. There is some help for such a person. He doesn't know that and there might be a lot more of this happening. I would like to hear more.

Lloyd Moses: We at USD feel that success stories among Indian students are exceedingly valuable. The Indian has a great deal of pride and I will never forget the newspapers when they played up a murder case and at the same time, tney could have played up something more prideful. At that very time when Ed McGaa came back from Viet Nam as a combat veteran, right here from our own general area, very highly decorated, we made a news release on him but the newspapers gave him only a short column. But they played up the White Hawk case. Everywhere I went, I spoke to the press about it. They were not apologetic. At the University we have done a number of things in the last year or two we think may be helpful. Last year we started a scholarship. We did this by borrowing Ella Deloria's name, and we raised money for it by putting on an Indian Style Show. This was a large collection of Indian costumes owned by Miss Bea Medicine who also managed the show. This began to make Indians on the campus feel tnat here was something favorable and not unfavorable. Ed McGaa recently asked Joel McCrea to establish a scholarship for an Indian student. This Joel McCrea Scholarship was signficant as he was put through school by Will Rogers, who himself was part Indian. The Institute of Indian Studies itself is reluctant to undertake anything that doesn't seem to be supported by Indians themselves. If the Indians concerned don't want it, we don't either.

_____ (unidentified.) Does the University have counselors and advisers to help these kids?

Lloyd Moses: There are two systems. One is the regular counseling system that is there for everyone where every student Indian or not can get counseling and guidance, professional type. We also have an Indian Student Advisory with two coordinators, both students, one a graduate student and one academic. They have an office, a telephone, a point of contact. The people in that office can go to anybody on the faculty or staff for help. There is a print out in your folder giving full details of the Indian Student Advisory. The two coordinators are Royal Black Crow and Richard Black and the telephone is 605-677-5206. We must also recognize that Indian students in college have to assume the responsibilities facing all students such as getting out of bed and going to class, or having a system in each dormitory where one is detailed to awaken all the others.

4:45 p.m. Conference adjourned.

The banquet was held at 6:30 p.m. at the King's Inn as scheduled. All conferees were invited to attend. Governor and Mrs. Farrar were invited but sent regrets. President Richard L. Bowen, The University of South Dakota attended and had the opportunity to talk and exchange views with the guests.

Mr. Frank Ducheneaux was master of ceremonies. Mr. Sylvan Brown, Standing Rock Sioux was called upon to sing a solo which was enthusiastically received.

In introducing the banquet speaker, Mr. Ducheneaux made the following remarks:

"Our speaker has had extensive experience in Indian Psychology and Indian Education--in fact, it is generally agreed that he is the foremost authority in this field.

Dr. Bryde has devoted the past 24 years as a teacher and later as superintendent at Holy Rosary Mission and Red Cloud Indian School at Pine Ridge. He has been associated with Regis College, Denver, and is now on the faculty at The University of South Dakota where he teaches "Modern Indian Psychology." He is the Chairman of the Indian Projects Board and devotes a great deal of his talents to the Institute of Indian Studies.

He is the author of a great number of publications. His latest book "Modern Indian Psychology" was done under contract with the Bureau of Indian Affairs.

It is my pleasure and honor to present Dr. John F. Bryde."

"ACCULTURATION IS A TWO-WAY STREET"

Address by: John F. Bryde, Ph. D.

It is a commonplace to say that most of our learning comes from other people. Even when we learn from books, we learn from others; and even when we don't agree with another person, if we keep an open mind, we can, by combining our own original ideas with the other person's, come up with a new third idea. It is the mark of a wise person always to keep an open mind when meeting new ideas in a new person. The sooner a person closes his mind to any new ideas, the sooner he begins to lead a very limited life. Knowledge, individually and collectively, grows by combining old and new ideas, and the condition for this growth is open mindedness.

It is a regrettable thing that persons who will keep an open mind while learning and listening from people in their own culture, suddenly close their minds to new ideas from another culture. We say that it is regrettable because most people see and judge people in other cultures through their own cultural blinders. The average person naturally thinks that the main ideas in his culture are best and, therefore, judges culturally different people and their ideas from the standards of his own culture. This is regrettable because this is the block in his mind preventing him from seeing the good in and, therefore, profiting from the ideas from another culture.

Too many people in the dominant American culture think that they have nothing to learn from the Indian culture because they are unconsciously judging these people and their ideas by the number one value in the dominant American culture: material achievement. Because most Indian people are poor, too many non-Indians think that there must not be much to the Indian culture and, therefore, don't even bother to look into it. By so doing, they thereby deprive themselves of a valuable source of learning that would enricn their own lives as human beings.

Levi-Straus, the great French intellectual, suggests that the number one problem facing all peoples in all cultures is not the production of things and wealth but the problem of solving human relationships. When a culture has done this, then it has produced a good culture. If one could look into the Indian culture from this standpoint, he could learn a great deal and would also make Indian and non-Indian acculturation truly a two way street: both sides learning from the other. After all, the only thing that the Indian can learn from the non-Indian culture is some technology and some arts. The Indian can learn nothing from the non-Indian in the more important areas of how to get along with people, or the human relationship area. Here, the non-Indian can learn from the Indian.

One of the factors impeding cross cultural communication and learning is the mistake of putting the same meaning on common words that both sides use. A non-Indian and an Indian, for instance, can both use the same word, viz., relative, yet each side reads into that word different meanings. Since it is the meaning in all actions and words of a culture that is important, one must constantly strive to perceive and appreciate the meaning behind words and actions that the people in a culture have. When non-Indian people can truly perceive the meaning behind such words used by the Indian people as fellow man, relative, friend, human success (the good man) and God, they will learn something that will enrich and make happier their own lives.

Most of the ideas that the average person has are "hand me down" ideas, ideas he received from the people who went before him in his culture. One of the best ways to get out of the trap of hand me down ideas is first of all to be aware of this, then to learn from people of other cultures. A norm by which to learn is that suggested by Levi-Strauss: evaluate others from the standpoint of now they solve their human relationship problems. It is further suggested that non-Indian people study the Indian meaning behind and, therefore, their response to the four crucial areas facing everyone: God, myself, fellow man, and the universe.

Any non-Indian who does this will find that acculturation is not only a two way street but an enriching two way street.

9:35 a.m. Conference reconvened - October 30, 1969

In accordance with the program, this morning's conference will be further discussions of yesterday's items, as well as, new topics.

Lloyd Moses: We have a question or suggestion sheet which has been turned in: "Are there any evaluations or reports on the workshops, training sessions, etc., held by the colleges or universties, and if so, are

these reports reports available?" General Moses indicated he could speak only for The University of South Dakota. He stated they require advance planning on trips, workshops, and institutes and prior approval, as well as, justification is necessary before scheduling such events. Two projects which were evaluated were: American Indian Research Project and the Indian Community Action Program. The evaluation report on the ICAP was published and distributed. The biggest criticism on the ICAP program was that most feel a better qualified group of people should run the program. However, this program was set up for beginners, as well as, specialists and this is built into the condition of the grant for this program. There are no other plans to evaluate programs this year. We did one evaluation at the request of the Tribal Council and that was at the Cheyenne River Sioux Reservation.

Frank Ducheneaux: I asked for that evaluation. Because there was an evaluation and people knew it they were very concerned and that is why they requested copies. There were a lot of questions as to the hiring of non-Indians. However, OEO on the reservations is responsible for poor non-Indians also and that is why there were some non-Indians working on the program.

_____(unidentified.) Regarding the evaluation of the OEO programs, OEO regulations state that in certain instances you can hire professional people, two in a family. There is considerable criticism on this. In evaluating the OEO program, I think the policy in hiring should be considered very carefully especially in the higher positions. The people for whom the program was set up to benefit should be the ones who receive the most out of it. A good hard look should be taken regarding the hiring practices regardless of what the OEO regulations state.

Ellen Ducheneaux, student, The University of South Dakota: This issue always bothered me. All the time I have worked with the Tribe, only one white man worked in this position and it was because there was absolutely no one else qualified. We have spent nearly a half million dollars educating our people and now we have qualified people and feel these can move into responsible positions with the BIA, etc. Presently BIA has approximately 75% Indian employees but the other 25% is non-Indian and it is unfortunate that most of these are in the higher positions. There are white people on the reservations you couldn't pry out with a crowbar. And most of us are on the reservation because we want to be there. However, it is discouraging when a college student returns to the reservation and wants to live there and work and then we say you aren't qualified and there is no position open. It is discouraging that they cannot go back to the reservation and work and anyone of them is just as qualified as anyone there. Regarding drop outs from college, it seems that the counseling should start way before college. It is too late when you get there. I myself went to college for a semester and I think I had a little advantage in that I was older and had more experience but what I saw there was terribly discouraging. Most of the Indian students there were ill-equipped academically and I wonder if some of them even had basic English. They couldn't talk, write or do anything right. The school system in South Dakota has a lot to answer for and this is probably true for most states. The elementary and secondary phases of education need to take a good hard

look at what they are doing because they are definitely not producing scholars. While we're picking on the BIA, let's do something about the whole set-up of our school systems in the area.

It was announced that word had just been received from Wayne Evans, Reba Walker and the Indian student caucus that they would like to present a draft Resolution about 11:00 a.m. this morning.

Lloyd R. Moses: I have detected in this audience a definite indication of the Indian's culture and historical identity. It is very interesting in that the Indian, and I'm speaking of a composite group of persons and not an individual, is now getting some feel and some opportunity to select or adapt programs designed to enhance self-help. Many feel that the Indian should have the same freedom to make mistakes and learn from these mistakes as does the non-Indian. Self-determination carries with it responsibility. I am glad to see the Indians here taking this responsibility in a climate of freedom to select, reject or adapt as they choose to do so. I would further say that in the face of everyday riots and demonstrations, it is gratifying to know that the Indians are fighting for and not against and what they are fighting for is the right to run their own affairs, the right to direct their own destiny, which is the right of every man.

The question was asked why aren't there more Indian power organizations on the reservations devoted to Indian self-determination in addition to the Tribal Councils. It seems that the established institutions such as the BIA, Tribal Councils, etc., have had a hand in this but have experienced difficulty. There were no comments.

Bud Mason, student and President of Indian Club, Black Hills State College, Spearfish, South Dakota: Regarding the theme "Direction that the Institute of Indian Studies Should Take To Meet the Needs of the Indian People," I feel this includes the Indian student. Black Hills State has the third largest Indian enrollment in the United States. However, it seems to me the functions of the Institute are focused on The University of South Dakota. What is planned for the Black Hills State students? At Black Hills State, we would like to see you people from the United Sioux Tribes make yourselves available for periodic visits to see the students from their particular reservation. A lot could be accomplished. It perhaps would be good for a delegation from the United Sioux Tribes to meet with the college faculty. You might also think of a five year curriculum in college as that is the case in many instances but the BIA now only pays for a four year program.

Ben Black Elk: I'm here to represent the lower class of people. As I look around, all of you have wonderful jobs with OEO, BIA, etc., but what about us at the lower level. If the Office of Economic Opportunity were paid out per capita instead of funding for programs, each of us would get about $4,000. The OEO program has been with us four or five years and I'd like to see where it is doing any good. 78% of the students at Pine Ridge are drop-outs. This is mainly because of lack of funds for proper clothing, necessary needs, etc. My main interest is getting industries on the reservation to provide jobs for the parents. Come to the reservation and see how we live. It seems that we are here just for our own use to promote the things that we will get more out of. Why can't we promote jobs? This would help parents to be better able to

provide for their children in school. What does the OEO do for the lower level. I feel nothing in regard to me. I have been around 7 years and have seen many changes. It seems to me that Indians are guinea pigs. All different kinds of programs. I feel the policy of the BIA needs to be changed. If not, we will again run up against a stone wall. This change should come from the bottom level, not the top. I read in the Rapid City paper that it's up to the Indian himself to change some of these things and better himself. All right, if we want a program of our own, let's ask the Secretary of Interior to change the policy to meet our needs. We lack leadership. I like the ideas of the young people who have spoken out.

_____ (unidentified.) We need also to get Civil Service to recruit on the reservations in order to get more Indian people in government jobs--teaching, BIA and in towns; in fact, any where. I feel we need a resolution to change BIA policy and the Indian Reorganization Act of 1934. Otherwise, that policy will always be there as a stone wall and we will run into it again. Let's get this program going for the Indian young people who will be our leaders for tomorrow.

At this point there was a lively discussion by several members on the urgent requirement that USD or someone undertake to draft a proposed revision of the Indian Reorganization Act of 1934. There were several who felt that the law should grant increased power to Indian people and tribal councils.

Peter Marsellais, Chairman, Turtle Mountain, Belcourt, North Dakota: We have heard a lot of things discussed. Why don't the United Sioux Tribes and the United Tribes of North Dakota have a joint meeting and get resolutions to get these things going where we can really accomplish something.

Bud Mason: The trend of the student is not too much concerned in how well he will fit into the white man's society but what he can do to help the Indian people. I agree with Ben Black Elk's comments. At Black Hills State there is an 80% drop-out of Indian students. The University of South Dakota has more programs than Black Hills State. What does this conference have in mind for our students at BHS. Who is benefiting from these federal grants, the college or the student? I recommend that the Institute of Indian Studies extend its services to all campuses with Indian students.

Frank Ducheneaux: The Institute of Indian Studies is an organization that belongs to The University of South Dakota. They are also interested in other universities and colleges. We seem to be getting away from the theme of this conference every once in awhile. There seems to be more criticism than a positive course of action. Before we leave this conference we would like to have some positive action as to what are the needs of the people.

Charles Robertson: Presently the Indian Studies program at Black Hills State College is only a paper organization. I would like to get this off the ground and see more services to the students. One

recommendation for the Institute of Indian Studies program would be the hiring of an Indian to head the thing. We see so many programs to help the Indians being run by non-Indians. I'd also like to see more latitude granted to individuals in the Institute of Indian Studies for going out and working in these different program areas.

Briefly responding to Mr. Black Elk's comments, I appreciate the fact that it is up to all of us to do something. I, too, read in the Rapid City paper that the nature of progress is going to be up to us Indians. In regard to some of us here having good jobs--well, no one came to us and said, "You're an Indian, I have a good job for you." Our jobs were attained by pushing, kicking and fighting and not sitting back and listening to the white man. I think this is where good jobs and progress will come from.

Moneys are being appropriated to various agencies, institutions and groups for the sake of Indian development--people and various institutions are writing programs and submitting them for funding without much Indian involvement at all. There are too many people jumping on the bandwagon. This needs some attention and it needs to come from the United Sioux Tribes. I suggest that a body of individuals be formed from the United Sioux Tribes and the State Department of Public Instruction and that Indians knowledgeable of such programs be made aware of the same for the sake of attempting to determine the effectiveness of the proposal and the commitment of the individuals or agencies expressing concern before such programs be approved. Programs should be submitted to this body for review before being submitted for funding. Presently there are various states who have legislation to this effect.

A written note from Miss Bea Medicine, San Francisco State College, dated 16 October, 1969, to General Moses and Mr. Robertson bears on this point and is included here for the record:

"There should be a realistic appraisal of where the Indian population in the State of South Dakota to obtain help when they ask for it. As you are aware, there is going to be a great reduction in funds for programs for Indian projects, and rather than fragment the funds in a competition for them by minute and competing universities in South Dakota, an effort should be made to coalesce programs WITHIN the institution in South Dakota where real and significant help is forthcoming to Indians. Until now, it has been the implicit policy for many individuals to use Indians to get funds for their own pet projects....."

Edward M. Red Owl, OSB, Marvin, South Dakota: The issues discussed at this conference are of such major importance that I for one, as a clergyman, have basically one point to make. That point is where do you either as the Institute of Indian Studies or as the United Sioux Tribes stand as an established and recognized group on the issues presented so far to this conference? I feel this question is not so simple. 1969 has perhaps gone down as the year for Indian self-determination. Self-determination in this respect means Indians formulating for themselves what's best for themselves so I, for one, would like to know where you stand on Indian education, funding, community services, etc.

In America, we have civil religion, that is what is sacred in

America, things like apple pie, the flag, etc., is supported by the churches of all Christian brands. Churches are the handmaid of American society and as such relate to the Indian people. Churches have been very influential in establishing Indian policy. Also, we are well aware that we have been overly paternalistic, intolerant, and are aware that we are a dead horse but this dead horse continues to be beat to death. We realize we are a force in society. What we say influences Congress and the Indian people. We are now in a new age. The age of Indian self-determination has had a resounding effect on Indian people. There are Indian groups that tell us one thing and other groups tell us another. By ourselves we can do nothing. If the United Sioux Tribes or if this assembly can formulate some position to serve as guidelines we would be very appreciative of your effort.

Lloyd R. Moses: This is a very fine expression of thought and demand for the direction we are taking.

Frank Ducheneaux: The purpose is for the Indian people here to express what they think should be done--the specific need. Both the United Sioux Tribes and the Institute of Indian Studies would like to hear from you.

Lloyd R. Moses: Explained USD's commitments and what programs the university has in Indian affairs and also that Dr. Cummins is Chairman of a committee on Indian Education. Views from tribal officials and this conference would be most helpful and in fact, essential in finalyzing or adjusting any Indian program. Also, there are key vacancies on the Indian Projects Board that tribes have not filled for over a year.

Announcement was made that Governor Farrar would arrive about 11:00 a.m.

10:30 a.m. Coffee Break

10:45 a.m. Conference resumed

Louis LeBeau, age 12, President of the Student Council of the Pierre Boarding School was introduced. He is from Fort Washakie Reservation, Wyoming.

Theodore Jamerson: First of all, I want to identify myself as the Coordinator of the United Tribes of North Dakota. I work for the Board of Directors. We have an Indian Family Training Center for free vocational training which is at Bismarck. As tribal leaders, let us recognize the fact the more pressing need now is the social and psychological problems on the reservations. We are redoing our people over in the area of recognizing eight hours a day, not Indian time, recognizing the person as an individual, recognizing the fact that we are important. We have a contract with Bendix Corporation and we recognize that the Indian is on the short end of management experience. I have taken a pass at tribal politics. I have learned down through the years tribal politics and good business do not mix. Therefore, the United Tribes have retained the Bendix Corporation to train us at Bismarck. We are serving you folks but we need the motivation from the reservation level.

With position goes respect. I was asked the question, why didn't we have legal aid? We don't need it. What we need is social planning. Keep from getting into trouble. We better recognize the fact that the parent is real important. Why are these children here? I do not associate myself with any militant group. The Indian people have been outstanding in the field of patriotism but I ask you very strongly, please do not be used by any small minority group. We need help but who is going to have to do it. We have technical advice to help. We can't look around and blame the Bureau. The Indians are going to be blamed themselves. It is about time the Indians start thinking in a positive way.

Frank Ducheneaux: I want to second what Mr. Jamerson said in setting up the training center in North Dakota. I think that any projects that have to do with Indians should be run by Indians. Now I think it needs the support of all the Indians. Why does he have to go out and recruit. These councils should go back to their people. They can contact Mr. Jamerson at Bismarck to see about getting people to enter the program. The United Tribes of North Dakota have done a very fine job. We have a training center at Swift Bird Job Corps Camp for young men to go into heavy equipment. It is operated by the Tribe and we are out here trying to recruit. All they have to do is go to the Employment Assistant Officer at any agency.

Ed Clairmont: I stated yesterday I was dropping out of college and my reason for this is the lack of proper college orientation in high school. When I went to the caucas someone started picking at the counseling center at the university but they helped me out a lot. I saw a counselor at the Center and he helped 100%. They will be interested in any student and also, when I stated I was dropping out of school, a gentleman asked me to contact him later on. He sent me an application for the place in Bismarck and some time go back to college, my goal in life.

The Governor arrived and was escorted to the front.

Lloyd Moses: We are very fortunate to have a distinguished guest, the Honorable Frank Farrar, the Governor of South Dakota.

Governor Farrar: (The following is only a condensed version of his remarks.) It is good to be here with you people, our good Indian friends. We, in South Dakota, are very concerned about the future of the Indian people on and off the reservation. As you know, our greatest problem is we export most of our young people because we do not have enough jobs for them. Let us get jobs, on the reservation, as well as, off. We made tremendous success the first nine months of this year and we intend to increase and expand it. It is our goal to raise the social and economic standards of our people, on and off reservations, to get them job opportunities. At this time, we are working on American Foods which plans to come to Rosebud. Yesterday I was with a firm to bring in a new sewing operation--15 employees. I maintain the United Sioux Tribes ought to work more closely with the State and when we go on these trips, your representatives should go with us. It is not easy to get business. We have to show interest. We are short of skilled people. The Industrial Development Expansion Agency is open to the United Sioux Tribes. I hope you make the most of it.

Indian Education is, of course, very important. I like to see the education programs run by the council people. I am happy to have this opportunity to meet with you.

John Mackey, The University of South Dakota - Santee: I would like to bring to this group a program we have started in the Sioux City area. This served the Sioux City off reservation people and the Winnebago-Omaha tribes. We recognize that drinking is a problem among our people. It is not only our adults but youngsters that have this problem. We have programs designed by Indians, operated by Indians. All of our staff people are of Indian blood. We are funded by the Vocational Rehabilitation Program and Mr. Perry Many Wounds is the head of our Sioux City office and I would like to have him say a few words.

Perry Many Wounds: We do quite a bit of follow-up of people with drinking problems. There are many areas that are involved. We deal with social welfare and mental health programs. We have an advisory group of Indian people. We have a committee that goes to the jails and we try to help the people with drinking problems. Sometimes they do not ask for that help but we want to be there, always available. We also have a Halfway House in Sioux City. We have one Indian boy who has been there since April. While they claim there is too much turnover in people coming in, this lad has stayed there for several months.

A. B. Ellingson, Manager - Bendix Corporation, Bismarck, North Dakota: I did not come to the Conference with the intent of speaking. I came primarily to learn and listen. I have listened and I have learned. I have jotted down some notes. Bendix has a contract with the United Tribes of North Dakota. My staff is 90 people, 42 are Indians. They are very capable. I am asking for help in locating and identifying Indian leadership. I need assistance in learning the values of the Indian culture so it can be applied to the business world effectively. People now talk of red power. My job is to find people who can orientate to business so that the Indian is the employer, not the employee. So, I ask the young people to return to their homes and ask their elders "what are you doing for my education?" The attitude of a child in school and their achievement in school is dependent in part on the educational level and interest of the parent. The opportunity of education becomes more meaningful to that child. Business is a strange world as far as most of the Indian people are concerned. Not many have been taught business management and have little experience in business. For the young people, take a hard look at business administration. There are not enough managers in the world today. The opportunity exists. Within my organization, I have looked for management experience. I am going to change my views as a result of this Conference. Opportunities do exist for all of you. I would like to say to the young people, use us, the non-Indian. We need your talent, we can teach you and provide for you to learn the techniques we use in business. If you start an industry or business on the reservation your market will be mostly off the reservation. Make sure your leadership is for the benefit of all and not for the exploitation of a few. As a member of the non-Indian community and as a businessman trying to do a job, I can only say that the white

community and businesses need your talent and we also need your participation.

_____ (unidentified.) How much profit goes back to the reservation?

A. B. Ellingson: None of it goes back except that most of these dollars are salary dollars. Also, a portion of everybody's salary is written off as training.

Joe Skye: I was born and raised on a reservation. I think that Perry Many Wounds is doing a real great job because the leadership is by the Indians themselves.

Theodore Jamerson: We program our funds. There is no reason on Standing Rock Reservation for any high school graduate not to get a full four year college education. We got to understand responsibility. We have several of our children in trouble, let us get at the real reason. This is social planning--one facet of it. Standing Rock enrollees cannot and will not go hungry, but first of all, stay in school. We have many programs available, 156 programs for dropouts, but it still goes back to responsibility.

Julius Greenwald, Indian Community Action Project, The University of of South Dakota: I have lived in New York and been in business and commerce for 40 years. I am very glad that the gentleman from Bendix and Governor Farrar pointed out opportunities available for the kind of thing our reservations can offer. I want to point out the enormous competition there is in business. The Dakotas have been particularly vulnerable to businessmen whose standards and plans have not been too high. They gave great hopes to the Indian people and then pulled out. This doesn't mean that we shouldn't seek larger businesses. The kind of business that perhaps the Indians are ready for are these: Businessmen are retiring, the widows want to sell the business. We have an illustration of this right here. I have been working for the past ten days on Crow Creek. The businessman had a heart attack and sold this business. They now have some 15 fully employed and about 35 to 40 people doing cottage industry work. Some of you may not like the product, maybe you take offense to the inexpensive totem pole being made at this plant. The thing that is being suggested here--think in terms of small business. As I make my rounds on the various reservations, we continue to see beadwork. This is beautiful work, representative of the Indian people, which have but a very limited market, but the world I come from, mass produced items spells better jobs. A bead produced on our Dakota Reservations very seldom reaches 30 cents an hour. We are talking about minimum wages of $1.60 an hour. Say there is a market for an item. There are three problems: (1) Likable source of supply. A businessman places an order with you and if you do not deliver, the profits from this order are lost. This is one of your major problems. When you show a businessman a sample, this is what he expects you to deliver. (2) The Indian people generally do not want to make mass produced items. (3) You cannot operate profitably if you do not have employment - a reliable work force. There is a tremendous

demand for Indian type merchandise. Consumers want genuine Indian made products. This represents jobs. We have opened many doors as to the use of land resources. One of the largest manufacturers of potato products which is in Maine wants to locate on a reservation. In my travels, there are many empty buildings on the reservations that could be used for the processing of foods. Our national parks are one of the major buyers of gifts and toys and by direction they are expected to buy Indian made products, but here again we come into production, marketing and management. Opportunities are wide open.

Bud Mason, Rapid City: This is in reference to alcoholism. This problem not only exists among adults. 65% of all arrests are Indians and yet, the Indian population is only 2,500.

_____ (unidentified.): Told of a need for a university mid-management training course for junior managers, followed by more sophisticated courses in specially designed business administration courses and tribal management courses, as well as, government administration courses at the reservation level.

While this was in progress, a conferee carried the following paper entitled "Civics and Government" to the front desk and asked that it be distributed with this report:

CIVICS AND GOVERNMENT

1. Purpose

The purpose of this project is to develop a training program to acquaint the Tribal membership with the responsibilities attached to citizenship in Federal, state and tribal organizations.

2. Objectives

The project is intended to provide an orientation to the American system of government and impart an understanding of the civic and moral responsibilities that can be effectively and intelligently exercised by the membership of the Tribe.

3. Need

All fields of human endeavor are undergoing change including man's effort to govern himself and Indian tribal government is perhaps subject more so to a demand for modernization because the various forms of tribal government have remained more or less status quo for the past 20 years.

Increased contacts between various governmental organizations and tribal groups require political and technical knowledge of procedures to effectively deal with each other.

A wider segment of the tribal membership should become acquainted with democratic political philosophy in order to insure governmental stability on the reservation and other political sub-divisions of the Federal, state and local governments. An understanding of the

operation of government will enable the Tribal groups to better determine and take advantage of the many varied opportunities available under Federal and state programs and eventually improve the social and economic status of the Tribe and its individual members. This can be only accomplished through active participation which will come through knowledge and experience.

The Tribal membership must involve themselves in their own problems.

4. Procedure

It is suggested that the program be arranged in two parts.

Part I would be arranged for the particular benefit of the members of the Tribal Council. These participants would be brought to the University for the time period necessary to cover the subject topics to be studied. Having completed the studies, they would return to the Reservation and arrange for and provide leadership for Part 2. It is suggested that if the members of the Tribal Council representative of each district laid the groundwork for Part 2, in their respective districts, the time involved in Part 2 would be lessened and the effect would be heightened.

Part 2 would be arranged for the particular benefit of the members of the District Councils. Perhaps two or more such Councils could be brought together on the Reservation at a given time; perhaps it would be advisable for each Council to meet separately. A small group of University personnel would present a simplified version of the same program topics that were presented to the members of the Tribal Council, with particular emphasis on those portions of each topic which would seem most pertinent to the problems encountered in the District Councils; perhaps, likewise, some of the topics would be unnecessary to the work of the District Councils. The total amount of time involved would depend upon how many separate meetings would be required, how many topics would be eliminated, and how simplified the instruction was made; it is suggested that a maximum of one day be allocated for any individual meeting, and that by combining District Councils, as few such meetings be arranged as would be deemed necesary to accomplish the purpose. It would then be the duty of the members of the District Councils, with the assistance and guidance of the Tribal Council representatives, each in their own district, to provide the leadership and instruction to carry the information to the individual members of the Tribe.

5. Program

Topic A. The Rule of Law

Part 1. The Code (Constitution)

A study of the content and meaning of the Code, the necessity of conforming to it, and the means of its application.

Part 2. The Rules and Regulations

A consideration of the outgrowths of the Code; how they are affected, their extent, their necessity, and their application.

Topic B. The Power structure and Controls

A study of where the authority lies in the governmental organization provided for, and how that authority is exerted; its relation to the rule of law.

Topic C. Parliamentary Procedure

A consideration of the how and why of conducting a meeting and of participating in a meeting.

Topic D. Communication and Coordination

A study of the relationships of the Tribal Council to the District Councils to the Indian members: The transmission of ideas and instructions, both ways; the setting of policies and objectives; the creation of harmonious relationships.

Topic E. Policy Determination

The act, process and extent of setting policies; the importance of giving effect to policies.

Topic F. Management

A study of the mechanism of authority and responsibility; aspects of supervision; cooperation and conflict.

(a) leadership
(b) planning
(c) supervision

Topic G. Special Problems

It may be that a series of special problems may be deemed desirable. Pernaps such special related topics as consideration of the elements of contracts, or business policies, or social problems, etc., might be wanted.

Mrs. Elizabeth Simmons, Yankton Sioux Tribe, Wagner, South Dakota: I feel the counselors should do a better job. At Brigham Young University there are about 355 Indian students and there they have good counselors and advisors. If they can't make their hours, they sit down and plan a way to keep these kids from dropping out. I think the parents play an important role in keeping their children in school. I am really concerned about this boy (Ed Clairmont) dropping out.

Lloyd Moses: The instructors are the best tutors, graduate students

also because they know the subject. Of course, a student who does drop out may come back to college. They need a job and encouragement and sometimes maturity in judgment to stay out of trouble.

Elizabeth Simmons: I have a boy at BYU and gets a scholarship of $1,600. Why doesn't BIA give that much?

Mary Mitchell: Brigham Young University is a private school, the tuition alone is about three times what it is here in South Dakota schools.

Joe Skye: There are too many Indians in the penitentiary and in Plankinton. I know of several instances in Mobridge where Indian boys have gone before the courts, noone to speak up for them, no place for them to go, so they are sent to Plankinton until they are 21. One of our great needs on the reservation is either a Halfway House or some legal aid, or a juvenile delinquency home. Most instances these boys aren't really bad boys, just had no place to go, either legal aid or a place for them to go besides Plankinton. (South Dakota State Training School for Boys.)

Frank Ducheneaux: I think the tribal councils can apply for legal aid. We have legal aid on our reservation. We have two legal aides and also two Vista lawyers that just arrived. They are not only representing the people that do not have the funds to pay for legal services in state and federal courts, but also they represent them in tribal courts. They are not only criminal cases, they keep us on our toes on civil rights. Also to keep the tribal council within the Civil Rights Act so that the people get the same representation. When you get over to Mobridge and in that area, Standing Rock, your tribal council can also apply for these legal aids.

Sylvan Brown: In Standing Rock, they have a problem. The reservation goes into two states so if we get legal aid service .....

Frank Ducheneaux: That is no problem. Because of the Vista lawyers representing groups we feel we should use one of the Bista lawyers as a prosecuting attorney in our courts. One of them happens to be an attorney herself and they can move into the outlying area. The same thing could apply to Standing Rock. They could assign one to Little Eagle. I think it is just a matter of applying for legal aid.

Henry Crow Dog, Rosebud Sioux Tribe, Rosebud, South Dakota: I have been studying the Indians since 1912. My grandfather John Crow Dog killed Spotted Tail and he was tried in District Court, was sentenced to be hanged. We have been talking about democracy, talking about the Indians. I think we have two strong parties here, I will class them mixed blood and the full blood Indian. The mixed blood appropriate money from Congress, when the money comes they spend it some place. The Indians are weak in faith. Here as you see me, I am under the influence of peyote right now.

Reuben Jacobs, Pierre, South Dakota: In reply to Joe Skye's problem in Mobridge. I am on a committee on juvenile delinquency and we will bring this up and hopefully it will never happen again to our Indian boys of South Dakota.

Lloyd Moses: We have a written request for an explanation of what the United Sioux Tribes is all about, its organization, plans and projected future.

Frank Ducheneaux: The United Sioux Tribes was organized during the Jurisdiction Bill that was passed by South Dakota and the Indians were opposed to it. I came down here to Pierre, organized what they call The United Sioux Tribes. As you know, they went out and secured petitions, the names of over 20,000 and filed it with the Secretary of State. We went out to inform the people. And when the vote was taken, we beat the Jurisdiction Bill 5 to 1 vote. There are a lot of things that we do. The organization has continued to operate for the protection of the Indian. We meet the third Friday of every month in Pierre. We went on record asking for commutation of White Hawk. There are many things we get into. We have to consider things that are beneficial to all Indians of South Dakota. We are constantly striving to get better legislation.

Lloyd Moses: Do you do any lobbying in the state legislature? I am asking this because we have an unsigned question sent on a suggestion slip which reads: "Why doesn't the United Sioux Tribes and other influential Indian organizations push and lobby in the South Dakota legislature and Department of Education to make Sioux (and/or Indian) History mandatory in public high schools in South Dakota for both Indians and whites?"

Frank Ducheneaux: Yes, on a lot of legislation, the United Sioux Tribes acts and instructs the President and Secretary to notify other people in authority. We would like the other tribes to come in and meet with us.

Henry Crow Dog: I think the Superintendent has the power if he wants to give away an Indian. We have to do something with our tribal council to make sure the Indians can defend themselves. There were no laws until 1907.

Frank Ducheneaux: If it is agreeable with everyone, we will adjourn. Your lunch will be served in the campus dining hall.

1:30 p.m. Conference reconvened

Students from caucus report, Wayne Evans, USD, in charge. Copies of a resolution derived in caucus were handed out. Mr. Evans stated that the primary reason we are here is covered in the Conference Theme "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People" and it would be a shame if we left the Conference with no concrete direction relative to the Indian student. We have our leaders here and this group of people is the one that can give us the leadership, therefore, I feel we should come up with something concrete.

Reading of Resolution by Vern Vallie, Northern State College - It was noted that if this resolution could be accepted, it would come as a resolution from all present with the backing of the United Sioux Tribes and the Institute of Indian Studies. There were general comments on the resolution with some changes effected. Under the resolution section, Item 2 was changed from qualified Indian guidance counselors to Indian

guidance counselors be provided in all school systems. This, of course, would be schools where there is Indian enrollment. In this regard, Dr. Marken stated bad counseling and guidance can be very harmful to the student and if you want to be certain that the Indian student is going to get advantage of the best kind of guidance and counseling, it will have to be from someone best qualified. It was stated from the floor that the record should speak for itself in this area. Look at the problem today. Counselors with all kinds of degrees have not done a satisfactory job so let the Indian people qualified, or not, have a chance. It is felt they would have the most understanding and be able to talk to these students and accomplish the job since their background is similar.

Charles Robertson: The most effective counseling goes on between the classroom teacher and student. Therefore, give the job to some type of person who has rapport with the Indian student and not someone who has all the credentials which hasn't helped much in the past.

Eunice Larrabee urged that Item 2 - Indian guidance counselors - should be left as it is. Possibly to emphasize the point the unqualified people, educationally speaking, can sometimes do a lot to help in counseling and guidance.

Violet LeBeau who is involved with PACE (Parent Advisory Committee for Education) in the Rapid City Public Schools spoke on what they are doing through PACE. There are three outreach people in the department--they are unqualified but they have done more in working with youngsters, primarily Indian students, in keeping them in school than any other program in the past. Parents in the community recognized a great need to do something about the dropout problem and that is how PACE evolved. This is not an organized group but interested parents and citizens of children who are dropping out of school. There aren't any Federal funds to operate this program but the thing about it is that the parents have initiated it and are serving in the group. These people go to the homes and talk to the parents and students and find out why they have dropped out and try to eradicate the problem. Thus far, this program has been very successful. The school counselors and principals are more than willing to cooperate and have designated free time in school to these workers.

_____ (unidentified.) A Community Health worker under the OEO program from the Yankton Sioux Tribe stated if you want an education, you have to fight for it. It is up to the parents to encourage the children and when they drop out, talk to them and do everything possible not to let them drop out. Life will be hard and you have to fight for all your rights. Parents must be back of their children and try and help them stay in school. It is the responsibility of the parents.

From the floor came the thought or idea that special summer programs for students to make up credits in order to graduate be set up in institutions now in existence. Also, there should be better communications with area offices and tribes as to lack of funds for college students and why.

Item 6 under the resolution was changed from a qualified body of

Indian individuals to an interested body. When you are talking about such broad areas, it was felt there aren't that many qualified Indians.

Vern Vallie: This was how the group felt about this whole particular field in general.

The report and resolutions arrived at in caucus and changed as above, was read in its entirety.

RESOLUTION

WHEREAS: There have been numerous problems of financial inadequacies, both on the undergraduate and graduate levels toward the support of American Indian students in the realm of higher education...and....

WHEREAS: The lack of concerted efforts in the field of adequate guidance and counseling, tutorial services, and orientation programs in high schools and institutions of higher education have seemingly complimented the high educational mortality rate among Indian youngsters...and...

WHEREAS: The inadequate and many times errorneous portrayal of the American Indian in a majority of our currently utilized educational media, tends to foster and supplement a negative self-image on the part of the American Indian students...and...

WHEREAS: An adequate follow-up in relation to high school efforts with Indian students in higher education has been non-existent or ineffective.

Now therefore be it resolved by this assembly of interested persons in the field of Indian Education that:

1. Adequate financial assistance be made available from all sources for maximum assistance to American Indian youth in undergraduate and graduate pursuits.

2. Indian guidance counselors be provided in all school systems.

3. That a compilation of all financial assistance programs designed to include Indian students be undertaken and upon completion be disseminated to all guidance counselors working with Indian students.

4. High schools and institutions of higher education provide tutorial service for American Indian students.

5. Adequate orientation procedures be provided in all high schools and institutions of higher education educating Indian youngsters.

6. An interested body of Indian individuals be assembled for the purpose of revamping educational media to portray a positive image of the American Indian for submission to the curriculum division of the State Department of Public Instruction for utilization in all school systems educating Indian youth.

7. High schools coordinate their services with the institutions of nigher education to provide maximum utilization of all materials deemed necessary to effectuate positive application and to radically decrease the academic mortality rate.

8. The United Sioux Tribes and the Institute of Indian Studies as co-sponsors of this workshop commit their talents and efforts toward directing these needed changes to those agencies which can bring these commitments into reality.

CAUCUS

1.	Charles Robertson	Black Hills State College
2.	Kenneth L. Ross	Director - Indian Education - Pierre
3.	Reba Walker	Indian Community Action Project - The University of South Dakota
4.	Keith Jewett	Student - The University of South Dakota
5.	Mike Her Many Horses	Student - The University of South Dakota
6.	Beeman Dockrey	Standing Rock Sioux Tribe
7.	Sister Michael	Student - The University of South Dakota
8.	Faith Spotted Eagle	Student - Black Hills State College
9.	Becky Frayser	Student - Black Hills State College
10.	Vern C. Vallie	Student - Northern State College
11.	Paul Harrison, Jr.	Fort Thompson, South Dakota
12.	Clarence W. Skye	Fort Thompson, South Dakota
13.	Tom Colhoff	Pine Ridge, South Dakota
14.	Ralph A. Kemnitz	Crow Creek and Lower Brule
15.	William J. Buehler	United Presbyterian Church
16.	Marsha Buffalo	Student - Black Hills State College
17.	John E. Mackey	Sociology Department - The University of of South Dakota
18.	William Haley	Dakota State College
19.	Ed Clairmont	Student - The University of South Dakota
20.	Allen L. Nephew	Winner, South Dakota
21.	David Cahill	Child Welfare Department, Pierre

Frank Ducheneaux: Is there a motion to adopt this resolution. It was moved and seconded that the resolution be adopted.

The Resolution is hereby made a part of this record as follows:

Frank Ducheneaux: All in favor of this motion, raise your hand, please. For: 54 Opposed: None

Beeman Dockrey, Economic Specialist, Standing Rock Reservation, Fort Yates, North Dakota: Being privileged to be part of a group of this body that call themselves interested people, I appreciate hearing from the students themselves. I am attempting to serve the people from the view of their needs. I am delighted to see this very strong movement toward motivation and responsibility.

Bud Mason: At the next meeting of the United Sioux Tribes, we would like to have a representation.

Frank Ducheneaux: The regular meeting is the third Friday of each month.

Lloyd Moses: I want to commend Wayne Evans and the caucas for the preparation and presentation of this resolution.

_____ (unidentified.): I have a suggestion. During the noon hour we visited and we decided to recommend having someone in each state house representing the various tribes. We feel we should have a liaison officer to act as an aide representing the Sioux Tribes so that there will be no lack of communication. We feel that if we break down this communication gap this might solve some of the problems between the tribes and the state governments.

Lloyd Moses: Mr. Vernon Ashley is Commissioner of Indian Affairs in South Dakota and he is Indian and in the State Capitol.

Theodore Jamerson: I think the Governor was talking about the United Sioux Tribes having a tribal center like Bismarck. They have an Economic Development Administration executive.

Walter Thornton, Chairman of the Yankton All Indian Center, Inc., Yankton, South Dakota: We are interested in off-reservation people. I see there are some here. I am the type of fellow that likes to go to a meeting and sit and listen to see what I can get out of it that will benefit the people I work with. We are a member of the American Indian United. We are working with the American Indian Leadership Council and we are corresponding with the National Congress of American Indians. Just recently we got a report from our new Indian Commissioner. We are people that are interested in what we would call orphans. In the past few years, our people living within the cities did not benefit from anything that came into the tribes on the reservations. So our people see a need for everything that was talked about here since we started yesterday. I am also a member of the Indian Projects Board at The University of South Dakota representing off-reservation people. We feel that the people living off the reservation need help. We are only 60 miles from the Indian hospital; we have been turned away for the past 10 or 15 years. A week ago, we asked Dr. George Browning, Indian Public Health Service, Aberdeen, to come down and we met with the people at Wagner and we were told that they never turn away Indians. These are some of the problems that people living off the reservation have. There was a time we couldn't get our children to a boarding school, now that has been changed. And every time we went to our tribal council or anyone connected with the tribe, it was always, "you're living off the reservation, we can't do a thing." So, our people living in Yankton after a few years of getting turned away, decided to organize which we did. We have been going on our second year now. We have problems with our city power structure. We met with the county commissioners two or three times. Finally we had to go to General Moses and his staff at the Institute of Indian Studies. Through them we got a lot of technical assistance which we appreciated. We finally got a little foothold and all this time, we didn't have a penny. We would meet in homes, our people were good enough to invite us to their homes so we could have a meeting. The nuns at the Sacred Heart Hospital would come to our meetings. One night they came with a big surprise, they had a big dairy barn sitting empty which they offered to us. We worked on it and got furniture with the help of General Moses and The University, then we started working on programs. A non-Indian told us at that time there

wasn't an Indian in the city that could do anything. They said they would give us six months but we have accomplished more now since we started last year, with the help of some of our good friends. I think some of you know John Williams of Mount Marty. We were able to get some of the medical students wives to come once a week to teach our four and five year old children on Saturdays. This was open to everyone, not just for the Indians. Last summer one of the churches decided they could help, so they got our secretary involved and they told her to go out and get all the Indian children to come so she did. We also have a young gentleman, a teacher at college, helping some of our people with a hospital aid training program. The hospital aid training class started in July and had their last class last Monday. They will receive a certificate showing that these young girls and ladies have had this training. And so this is what the Indian Center is doing. As for education--I am happy to hear these students speak up, to hear they want counselors. Our organization assisted in getting counselors at The University. What I am trying to say, as Indians we are interested in Indians, regardless of who they are. We are interested in health problems of the Indian. We are interested in education. We are interested in jobs, anything that concerns the Indians. We also spearheaded the White Hawk support by the petitions sent in. I want you people to understand we are Indians, members of a tribe, and we are like Mr. Schweigman said, brothers and sisters, regardless of tribe. We work with the Sioux City Indian Center, Mr. Many Wounds, Mr. Mackey, Miss Martin--we work with all these people.

Back in 1932, my parents brought me up here to this school, I spent tnree years here. I never went home for three years. I stayed right here because my parents couldn't afford transportation. I started here and worked here. I want to bring that out because in those days our parents couldn't afford the privileges you have today. Somebody put an article in the paper which I do not like about this school which reads as follows:

PIERRE INDIAN SCHOOL

While in South Dakota a few weeks back, we were asked to check out the complaints of brutal and unsanitary conditions at Pierre Indian School. After listening to complaints filed by different interested Indian people, we then talked to one college student who did volunteer work as a counselor at Pierre Indian School and she verified the complaints. Complaints are:

1. The food is bad and too little is given.
2. Rooms are over-crowded.
3. The school only goes to the 8th grade and the students take a shower according to the grade they are in. The 1st grade takes a shower one day and the 2nd grade takes a shower the next. Which means they are given a shower every 8 days.
4. Most of these students are "orphans or wards of the state," and their ages range from (4 to 16.) The younger children have no toys to play with.
5. Buildings were complained of being dirty.
6. Students are given two changes of clothes which are washed

each week, but not ironed.
7. No recreation for the students, no TV.
8. If you receive personal items such as "food," you have to share with everyone.
9. The employees punish students if they tell their parents they need clothes.
10. Some students were punished for running away by making them stay in the basement of a building at all times except when they were in class or sleeping. This goes on for (30) days at a time.
11. One young girl needed glasses and a hearing aid and she wasn't helped by the school.
12. Students complain they can rarely go out in the school grounds to play, and if they do, there are few if any facilities.

Due to the fact the school was closed for the summer months, the UNA team couldn't talk to the students at the school and verify the facts, so we must take the word of the Indian people who complained. After looking at the atrocious conditions we found at Sherman and Stewart Institutes, I would believe anything about the Bureau of Indian Affairs. If these conditions do exist, the teachers and employees who helped to create this prison-like atmosphere should be drummed out of the field of education.

Taken from: "Warpath" published in
San Francisco, California
Box 26149

Walter Thornton: This is something I do not agree with. The person that put this stuff in the paper must not have children, or they don't realize how much a school like this means to these children. This is just as important to me as it is to you older students in the things you were talking about today. I say let us all think of our children.

Lloyd Eaglebull, Oglala Tribal Council, Pine, Ridge, South Dakota and member of the Indian Projects Board: I came up here to listen to our young people. I have heard the term, tribal elders, used here three or four times. Every time I heard the term I thought they were pointing at me. Listening to all these young students today and yesterday, I got to thinking back to years ago. About thirty years ago, I got into tribal affairs and I rather got dedicated to the cause and have been in tribal affairs ever since. I think Frank Ducheneaux and I are probably the only two people left from the time the tribal councils first started. It has been a good many years and I have seen a lot of changes. I know the problem the young people are having at school. We are trying to do everything we can to help our students.

I want to make an announcement. At Pine Ridge over the past week we have mailed out to members of our tribe, ballots for a referendum election. I think some of our people are in your communities and they might have a question on this. Next to the Navajo Tribe, the Oglala Sioux have the largest tribal council--32 members. We are trying to cut our council down to one-half.

I see we have made a complete circle. They say the BIA operates in a circle, I know during my time when the police picked me up and took

me to the Boarding School, the first thing they did was cut my hair and I couldn't speak English at the time and they had a very strict rule if we were caught talking Indian, we got a spanking and now the circle is complete. They now want to teach the kids the Sioux language without a spanking.

Another announcement is we have a contract with a firm in the east. It is a firm that is putting on the market Sour Mash whiskey and we have a contract with them for every case they sell, we are getting a cut. Now we have earmarked everything we get. We are putting this into a special account and we are going to use this money solely for grants for Indian students. Remember Pathfinder Club helping students toward an education.

Harley Zephier, Service Unit Director, Public Health Service, Pine Ridge: Since the meeting kicked off yesterday morning, some real Indian involvement has been experienced. With more of our Indian people involved in leadership, I am sure we are going to see a lot of changes take place because people are going to want to know about things.

I want to say to the youngsters here, I have seven children myself. I would like to say that the education is something they are going to have to work pretty hard for. People are going to support you. But keep in mind one thing, when you get through the grades, set your goals to finish high school, then go on to further your education. No one is going to take your education from you. You will gain from that. It is difficult for our younger people to realize this.

The one deficiency that is lacking is health. Not much has been discussed pertaining to health but we know it is one of the basic problems. Pine Ridge provides services to 10,000 Indians and this is a broad program. Our service unit health board meets twice a month, representing eight districts and they provide us with a better understanding of what the communities are facing.

John Buehlman, Assistant Director, Sioux City Indian Center, Sioux City, Iowa: I want to speak of the Indians in urban areas. We have high school dropouts, grade school dropouts, and the city hospitals refusing services. I went on TV charging the hospitals with discrimination. There are going to be some good results coming out of this. What I would like to know is why the urban Indian is considered a step-child. We can hardly get any services from reservations.

At this time, a note was passed to the chairmen which was read and is entered here for the record. "This pertains to a Per Capita Payment. If there is no per capita payment, when the money is used for projects of various kinds, how is this going to affect the off-reservation Indian, since he will not benefit from such programs."

There was considerable discussion to the effect that off-reservation Indian people should be given the same consideration as people on the reservations--that most Federal programs administered through state and local non-Indian agencies are providing little or no benefit or opportunities to the Indians off-reservation while the Indians on

reservation have their own self-operated programs such as, Head Start, CAP, etc.

Lloyd Moses: Earlier there was a question left unanswered: "What is the Institute going to do about improving the educational opportunity of the Indian youth?" By the Resolution passed here, it is quite evident what the requirements are. While I am not on the academic faculty, I deal directly with the President of The University, on all other matters. I mentioned earlier there is a committee of the Indian Projects Board to study what The University should do on Indian Education. Dr. Cummins is Chairman of that committee. It is my hope that we will offer a major and a minor in the field of Indian Affairs and full credit as a minor in the Dacotah Language. I don't see at the moment that there will be a College of Education. We have learned from this Conference that one of the pressing subjects is the education of our young people.

I would like to thank each of you for your participation and particularly, Ben Black Elk, Henry Crow Dog, William Schweigman, John Fire (Chief Lame Deer.) They were invited as special guests. I want to thank James Vance, Principal of this school for being our host.

Chief Lame Deer: I want to express our appreciation. (He then told a story about fast ponies and showed the school children a peace pipe.)

Frank Ducheneaux: I want to second what General Moses said about the Conference. As a member of the National Committee on Education and Advisor to the Commissioner of Indian Affairs, a lot of these I can take to our next meetings which will be held in Washington and Santa Fe. They will certainly hear of this Conference about:

Increased financing of students
Need for guidance counselors
Tutorial services
Better orientation programs in the school districts relative to higher educational institutions to fit the needs of the Indians so that the time they get out they will know what they want and grants for college would not be wasted
The first two years in college should be a public responsibility rather than private

Lloyd Moses: This will conclude this Annual Conference. Thank you for your time and interest and for your contributions.

SECTION II

ANALYSIS AND ACTIONS

This section contains a detailed statement of each subject area discussed together with the action taken by the Institute of Indian Studies or proposed action if coordination with other agencies is indicated. In addition to the listing of the various concerns and tasks identified during the Conference, it is considered appropriate to publish all letters received from conferees who expressed their opinions after arriving home.

* * * * * * * * *

"General Lloyd Moses
Director
Institute of Indian Studies
Vermillion, South Dakota

Dear General Moses,

If any of you there wonder whether the recent Conference was a success, don't be concerned because it was a greater success than you imagined it might be, and I thank you for inviting me to participate. I think that my talking might have been too much activity on my part, but the more I've thought about that the more certain I've been that it helped to stimulate action on the part of a good many of the Indian students. Even their objection to what I said about guidance counselors helped them communicate their specific reactions and made their position quite positive and unmistakable.

The Conference was successful, if only for the resolution passed late in the afternoon. But it was also successful otherwise because it was broadened by the discussion into something quite different from what I suspect any of you expected. The fact that so many things other than those specifically within the province of the Institute came up for discussion showed that the Indians, particularly the younger ones and those somehow denied the opportunity to speak in tribal councils, grasped at a chance to make this their own Conference. The fact that they talked about a good many things other than Institute policy is a compliment. They took the opportunity to make it an Indian meeting, and they spoke out quite frankly. I don't see how Frank and other tribal leaders there can ignore some of the concerns so frequently stated. Underlying the remarks of a number of the Indian speakers is the fact that the Indians are not always their own best friends, that there is an amount of infighting among factions within the tribes that makes it difficult, if not impossible, to know with certitude always what is best for the Indian. Infighting, however, has always been the characteristic of the Sioux, if Vine Deloria, Jr. is right, and I don't see how we could doubt him.

One thing that stood out more positively than anything else is the

Indian concern for education. Many are worried about the mal-preparation of their youth and believe that education is absolutely necessary. My difference with Dr. Bryde on the kind of education, or the approach to it, leads me to emphasize the importance to the Indian of an education for the world he finds himself in, and I found that need supported by speaker after speaker. My reading of Indian history gives me a picture of an Indian that is not the entirely good creature that Dr. Bryde finds him. The Sioux were fierce fighters, even against the other Indians who lived in the high plains, or tried to live here. There were very good Indians, but there are also very good non-Indians. The ideal in both, or all, races is always better than history presents, but we have to remember that the ideal is rarely reached, except in an isolated or unusual individual. The basic Christian qualities of love, charity, and sacrifice are as good as any Indian qualities. We do, of course, need to show the Indian the greatness of his past in order to restore his pride but to do this by a distortion of reality is really not a service to the Indian.

I am sorry that I could not stay until the very end of the meeting. I had made an appointment with Commissioner Gibb to talk with him about some business for The American Association of University Professors. As the appointment was for 3:30, I had to leave early. I was sorry to discover at his office that I would not be able to see him until later, but I did eventually see him. If there are any suggestions coming out of the meeting, including the one I made that the Institute might serve as an umbrella organization coordinating programs for Indians in the state, that I can be of assistance in developing, don't hesitate to write to me.

President Briggs has appointed me chairman of a committee to develop Indian programs for the University, and I shall be calling on the assistance of a number of qualified and interested people here. If we know within the state about the programs being developed or implemented on the various campuses such information can be very helpful. It may be also that we can use the knowledge of the Indian students and leaders at Black Hills State to develop programs on our own campuses. I am not sure, and here I may very well be wrong, that Indians are the only judges of what might be wise in education for them, just as I'm not yet convinced that students know more about education than their teachers.

I thougnt your running (if it should even be called that) of the Conference was outstanding. I hope that most Indians would recognize your sincere concern for their welfare--Walter Thornton expressed it well enough--and would also recognize that you're likely to be in a better position to help them than they are.

Please convey my personal regards to John Bryde, to Wayne Evans, and to Ed McGaa. I will probably see Ed in Madison and may see the others on a trip to Vermillion, whenever that may be. Thank you again for an outstanding conference.

Sincerely yours,

Jack W. Marken
Head, English Department
South Dakota State University

"General Lloyd R. Moses, Director
Institute of Indian Studies
Dakota Hall
University of South Dakota
Vermillion, South Dakota

My dear General,

Here is just a short note to congratulate you again on the excellent job you did in managing the Annual Conference of Indian Affairs which was held at Pierre Boarding School, Pierre, South Dakota last Wednesday and Thursday.

It is always a pleasure to meet with you and looking forward to the future when we can have a long conversation, I remain,

Sincerely yours,

Bill Haley
Division of Education and Psychology,
Dakota State College
Madison, South Dakota"

"General Lloyd R. Moses
University of South Dakota
Vermillion, South Dakota

Dear Mr. Moses:

Thank you for the opportunity to take part in the development of the 1970-71 budget of the Institute of Indian Studies. Since my association with the Indian Projects Board has been very brief, I believe you should depend on other individuals to help you develop this budget.

May I say that I enjoyed very much the meeting in Pierre on October 29 and 30. If I had added anything to the meeting, it would have been to urge all of those present to try to influence their Indian friends to promote better school attendance. It is my thinking that poor attendance is responsible for much of the problems of the Indian students. May I say that it is a pleasure working with the Indian Projects Board.

Very truly yours,

Dan C. LeRoy, Director
Indian Education
Department of Public Instruction
Bismarck, North Dakota"

"Indian Community Action Project
University of South Dakota
Vermillion, South Dakota

Attention: CAP Director

Dear Sir:

A group of interested Indian parents and staff members of the Community Action Program here in Rapid City are trying to find ways of solving the serious dropout problem we have among the Indian young people in our local schools.

We have had meetings for the past month and recently met with the Principal and the Guidance Counselor at one of our local schools. In our meeting, the dropout situation was discussed. It was proposed that the school would allot a specific time each week whereby we would have the opportunity to present various types of programs.

We feel that it would be very beneficial for the Indian children to see films on education, Indian history, and Indian culture. It is vital that these young people be exposed to their past. The satisfaction derived from seeing these films will stimulate their pride as Indians and encourage them to utilize their life's ambitions.

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Sincerely yours,

Mrs. Violet E. LeBeau
Director, Community Organization
Rapid City, South Dakota"

The most urgent items resulting from the Conference were referred to the Indian Projects Board and to the administration of The University of South Dakota. The full texts of the agenda and minutes of the November meetings follow:

INSTITUTE OF INDIAN STUDIES
INDIAN PROJECTS BOARD

AGENDA

1. Report of 1969 Annual Conference

   General information

   <u>Actions for consideration by the Indian Projects Board</u>

   a. Resolution on Indian Education.
   b. Proposal that the Institute of Indian Studies program and finance Indian student activities, clubs, travel to conferences, etc., for all colleges in the state and/or region.
   c. Revision of the Indian Reorganization Act of 1934.
   d. There is a definite demand for USD to offer a specially designed course in mid-management for junior managers. This should lead to a more advanced course in management in one year.
   e. The University of South Dakota (or another university) should have a program or center on alcoholism, preferably a function of the Medical School.

2. KELO Land Indian TV Programs

3. Request from Ravens' Industries, Inc., for Indian plant manager at Lower Brule Branch Plant

Institute of Indian Studies - The University of South Dakota
Minutes of the regular monthly Indian Projects Board Meeting - November 13, 1969

The Indian Projects Board held its monthly meeting in Frankenfeld B - Coyote Student Center - November 13, 1969 - 2:30 p.m. with the following members present:

Miss Sharon Barton
Dr. John Bryde, Chairman
Mr. John Buehlmann
Mr. Loren Carlson
Dr. Joseph Cash
Mr. Dan C. LeRoy
General Lloyd R. Moses
Dr. LeRoy Nelson
Mr. Walter Thornton

Members absent:

Dr. Richard L. Bowen
Mr. Lloyd Eaglebull
Dr. William Farber
Dr. Thomas Golden
Mrs. Alvina Greybear
Dean Elbert Harrington
Dr. Calvin Kent
Mr. Oliver Laymon
Mrs. Catherine LeCompte
Mr. David Olson
Mr. Kenneth Ross
Mr. Cato Valandra
Mr. Adalabert Zephier

Visitors included:

Mr. Kenneth Packard - USD
Mr. Mike Her Many Horses - USD
Mr. Steve Sigstad - USD
Mr. Edward McGaa - USD
Mr. David Ressl - Black Hills State College - Spearfish

The first item of business was a report by General Moses of the Annual Conference on Indian Affairs sponsored by the United Sioux Tribes and the Institute of Indian Studies conducted at the Pierre Boarding School on October 29-30, 1969. The theme of the conference was: "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People." It was regional in scope. There were 115 in attendance representing tribal groups both on and off reservations, state and federal agencies and private interests. The primary interest was on Indian Education which resulted in a resolution. (Copy attached.) It is requested that all members study this resolution before the next meeting of the Indian Projects Board and recommend what action should be taken at the meeting on December 11, 1969. This same resolution is under consideration by the United Sioux Tribes. Copies of the resolution were sent to all colleges in the region which have Indian students.

The proposal that the Institute of Indian Studies program and finance Indian student activities, clubs, travel to conferences, etc., for all colleges in the state and/or region was discussed at length. Mr. David Ressl, Black Hills State College, indicated that 22 students from that college were interested in attending the First Annual Conference on Indian Education in Minneapolis, November 20-21, 1969. He stated that funds were not available from his institution and would the Institute of Indian Studies be able to finance a trip such as this.

Dr. LeRoy Nelson asked the question whether or not this fell into the guidelines of the Institute of Indian Studies, if so, it would be an administrative decision. If not, the policy would have to be changed. General Moses explained that the Institute of Indian Studies is sufficiently broad in its mission so that such an action could be taken. Since this would be an extension of our present operation, it was placed on the Agenda without recommendation. A motion was made by Dr. Joseph Cash and seconded by Mr. Loren Carlson that the Institute of Indian Studies, with the concurrence of other colleges concerned, invite up to 12 Indian students to attend the conference in Minneapolis, November 20-21, 1969, to be selected on regional and proportional basis and on the basis of interest, responsibility, and scholarship and on the condition that a report be made to the Board following the meeting.

A motion made by Dr. Cash and seconded by Miss Sharon Barton that the Chairman of the Board and the Director of the Institute, investigate the feasibility of the Institute of Indian Studies serving as a coordinating agency for Indian student activities in the colleges of the region served by the Institute. The Director and Chairman would report the findings to the Board.

There was some discussion of the request made at the Pierre Conference that a study be made to revise the Indian Reorganization Act of 1934. Mr. Edward McGaa stated he will make a preliminary survey as to any plans underway.

On the Agenda item requesting that USD offer a course in Mid-Management, there was some discussion that both the Business School and the Department of Government may very well become involved. There is a recognized demand for this training. It was suggested that the Institute of Indian Studies pass this request to the Business School and the Department of Government for consideration.

On the subject of alcoholism, there was general agreement that this should become a part of Dr. Hayes' project in the School of Medicine entitled "Regional Medical Program."

Item 2. Comments made at the Pierre Conference relative to Indian TV programs indicated that the Institute of Indian Studies should serve as coordinator for TV stations and the Indian people when requested to do so.

Item 3. Announcement was made that Raven Industries, Inc., has requested the Institute of Indian Studies to help locate an Indian plant manager for the Lower Brule branch plant. Anyone knowing of a suitable contact who is fully qualified or who could be trained, contact Mr. Gary Conradi of Raven Industries, Inc., Sioux Falls, South Dakota.

Item 4. An item not on the Agenda concerned a letter received from the Biology Department dated October 21 on the subject of the development of a nature area in the Upper Great Plains region. This topic is being considered by the USD Committee on Humanities and the Arts.

Item 5. Mr. Dan LeRoy announced that BIA is interested in two special projects:

a. It is urged that Indian members serve on school boards in communities of heavy Indian population and that such members be offered an opportunity for appropriate training.

b. The State of North Dakota is searching for kindergarten teachers in BIA schools. Qualified kindergarten teachers are invited to contact the Employment Office at Bismarck, North Dakota.

Meeting adjourned 5:30 p.m.

General Lloyd R. Moses, Director"

Each item or topic of concern is listed in the order in which it was first presented and discussed. All the facts bearing on each topic are grouped together, even though in most cases, such topics were discussed more than once during the Conference.

* * * * * * * * *

1. Inter-Cultural Conflict and Accommodation

Discussion:

Comments on this topic are found on pages 3, 11, 13, 15, 17, 18, 19 and 26.

This cleavage will continue so long as Indians remember that, although all in America are immigrants or descendents of immigrants, the Indians were here first. In addition to defeat, depletion and humiliation (which in themselves are hard to overcome), Indians by and large recognize more and more traits of their own culture to be superior to comparable traits in the dominant culture which were forced upon them and which tended to replace or destroy their own culture.

The Indian pictures the whites trying to solve the Indian "problem" as one trying to repair a canoe without taking it out of the water. He also pictures himself as standing by watching the white man make a fool of himself trying to patch many holes in this canoe still in the water--one tear representing Indian education, another health, another jobs, and still others such as factionalism, alcoholism, etc., each patch starting to slip even before all the repairs are made.

Action:

The Indian recognizes that only he can solve the plight he is in. Institutions and levels of government can and should provide financial means, technical and other assistance to Indians for they are fully capable of deciding how, when, where and how fast to "repair the canoe." It is true that much, much more direct financial help is needed in terms of banking and loans, long term investments in manufacturing, etc.

The Institute of Indian Studies takes the position that it should continue to make its offices and resources available to any and all Indian people of the Upper Great Plains area but only to the extent that the intent and desires and involvement of the Indian people are satisfied, either through tribal, group, community or individual effort.

2. Internal Strife and Factionalism

Discussion:

Comments on this topic are found on pages 10, 11, 12, 13, 15, 16, 19, 26, 27, 28, 29, 33, 38 and 39.

It was pointed out that considerable cleavage exists between full blood and breed members; also, between Community Action Program employees and those not employed; and between those employed by the tribe and those employed by the government where rates of pay differ considerably.

One conferee very properly pointed out an Indian publication which had attacked, without any basis of fact, an Indian school including the pupils. He stated that such destructive criticism and factionalism is damaging to the efforts of the school but also to the alumnae and takes years to overcome.

Most of the older people including some Medicine Men pleaded for better communication, understanding and determination to work together as brothers and sisters. It was the general opinion that the economic base on reservations will not provide enough jobs now or ever for all who desire to live there.

No one took exception to the statement made by one conferee that social planning by the Indians and for the Indians is clearly the prime task, and that no one can do this better or in the place of Indians themselves. He furtner spoke against militancy and hate, blame and factionalism among Indian people as downgrading and weakening to their cause and their programs; and pointed with pride to their patriotism and strength of character.

Some expressed the view that Indians themselves could make better use of their own programs. Recruiting has been slow to get applicants for the Training Center in Bismarck. Many do not enter the programs that are available. Civil Service jobs are open as are also training positions financed by the Bureau of Indian Affairs.

There are many fine success stories of Indian owned and operated ventures. The excellent Alcoholism Center in Sioux City, Iowa, is one. The All Indian Community Center, Inc., in Yankton, South Dakota is another.

Action:

The Institute of Indian Studies does not participate in or take

any action which would tend to aggravate factionalism among Indian groups or individuals including tribal politics. It is prepared to make evaluations of programs, enhance cooperative effort and provide information and services on a non-political and non-profit basis.

3. To Offer Courses in the Dacotah Language at the College Level

Discussion:

Comments on this topic are found on pages 3, 9, 10, 18 and 19.

There were several discussions relative to this subject during the Conference. In previous discussions with tribal groups and educators, there appeared to be a requirement to offer a resident course the first year in terms of four hours credit each semester. Since no college is offering the course at present, there would be no need to offer the second year course until one year later. The second year course would grant three credit hours each semester. Beginning the second year, there would also be offered a minor in the Dacotah Language constituting fourteen credit hours designed to fulfill the language requirement for graduation.

Concurrently with the resident first year Dacotah Language course, this same course would be offered through State-Wide Educational Services on an off-campus basis at or near reservations to meet the needs and desires of local people who would not or could not attend the resident course. These would include Head Start and other teachers of Indian youth, officials and other local residents. Personnel who desired the off-campus course without credit should also be authorized to audit the course.

The justification for the courses is based on the need to better understand the Indian and his culture but most important to assist the teacher help bridge the cultural gap for the Indian student and to deal with the Indian parents; to permit the employee working in the field of Indian affairs to understand something of the Indian language, religion and culture in order to be more effective in his job and develop the proper rapport with the Indian people; and to offer the courses to other personnel as interested in the historical and cultural background of the Indian people.

There would be no requirement on the part of the student to develop a complete mastery of the language. Familiarity with it and its use would, however, meet the current needs.

At present there are no texts, lesson plans or course outlines for the Dacotah language. These would need to be developed now or very soon in order to offer the course in the fall of 1970-71.

The instructor needs to be selected at an early date and employed soon enough to prepare the texts, course plan and materials.

The instructor needs to be selected at an early date and employed soon enough to prepare the texts, course plan and materials. The same instructor should be responsible for both the resident and non-resident courses. Graduate students could be used as assistant instructors. Local resource personnel should be employed to conduct portions of the off-campus course. These should be offered at Mission, Mobridge, Fort Thompson, Pine Ridge and Eagle Butte. If the enrollment at any one location is insufficient to defray the usual cost of off-campus courses, The University of South Dakota should subsidize this course through the Institute of Indian Studies or other appropriate staff agency.

Action:

The nomination of a well recommended instructor was made by memo to the Chairman, Language Department on November 26, 1969.

Recommend that immediate decision be made by The University of South Dakota to offer first year Dacotah Language for credit both resident and non-resident beginning September, 1970, and that both first year and second year courses including a minor in this language be offered in the fall of 1971.

4. Economic Development and Job Opportunities

Discussion:

Comments on this topic are found on pages 3, 4, 20, 22, 23, 25, 26, 27, 29 and 30. See also Item 15 - Section II.

American Indians desire and deserve a better living standard but not at the expense of their traditional quiet culture. They place high value on preservation of the natural environment, on sharing of material goods among the extended family and the tribe, and on maintaining a life style which allows time for quiet leisure and contemplation.

There is positive and sincere effort being made by the Governor of South Dakota and the leaders of other states in the region to raise economic standards on reservations. This includes the inducement of industry to develop and utilize Indian labor, management and leadership resources; to provide Indian people with the skills required; and, to encourage Indian owned and operated businesses, cooperatives or partnerships.

Experience has shown that both tribal and non-tribal ownership of small businesses taken over from retired or deceased businessmen largely in the eastern United States and moved to Reservations have proved successful. Another is private joint ownership with groups of local businessmen or corporations. Usually the Boards of Directors consist of both Indian and non-Indian members and management is Indian or planned to be at the earliest possible date.

Large business undertakings have been less successful.

The toy, gift and souvenir industry has great possibility but so far Indians of the Upper Great Plains have little inclination toward mass produced items. Both minimum wage ($1.60 per hour) and competition makes profit in handmade items almost prohibitive. One pitfall in businesses of this nature is the taking of orders without the capability to produce in quantity.

Almost every Reservation and off-Reservation community has one or more empty buildings suitable for the manufacturing of marketable items.

Action:

As an initial action in the field of economic development, The University of South Dakota (KUSD - Educational TV Station and the Institute of Indian Studies) has arranged a full hour television program at 10:00 p.m. January 25, 1970. This will be carried over Channel 9 - Rapid City, Channel 6 - Reliance, Channel 8 - Brookings and Channel 2 - Vermillion. The program is entitled "Industry and the Reservation." It will be televised from the USD campus and will be almost exclusively an all Indian show depicting the present status of economic development on reservations; what inducements are needed such as roads, schools, hospitals, and services to develop or attract industry; and the social and environmental conditions related to economic development.

Community Action Program Directors have access to the services of the Indian Community Action Project (ICAP) - The University of South Dakota. The staff is experienced and is capable of providing technical assistance in economic and industrial development, tribal management, marketing, housing and health.

5. Resolution Requesting Support of American Indian Students

Discussion:

Comments on this topic are found on pages 4, 11, 13, 14, 15, 16, 18, 19, 23, 24, 25, 29, 32, 33, 34, 35, 36, 37, 39 and 41.

The various provisions of the Resolution are clearly defined and need little or no further discussion. Resolution, as adopted, is shown on pages 36 - 37.

Action:

Copies of the Resolution were sent to the following for their study, assistance, views and follow up:

Dr. Cedric Cummins - The University of South Dakota, Chairman of a Committee appointed to study and recommend the future role of the University in course offerings, minors, majors and degrees in Indian Affairs to include the feasibility of establishing a College of Indian Education.

Dean - School of Education, The University of South Dakota.

Members - Indian Projects Board.

Indian Student Advisory.

Regional universities and colleges having a significant number of Indian students.

Departments of Public Instruction - States of North Dakota, South Dakota and Nebraska.

Bureau of Indian Affairs.

The Indian Projects Board, The University of South Dakota, at its meeting on November 13, 1969, directed that all its members study this Resolution before the next meeting (December 11, 1969) and be prepared to recommend what action the Board should take on each of its provisions.

The United Sioux Tribes placed this Resolution on the Agenda for its meeting on November 21, 1969 as follows:

"TO: Member of United Sioux Tribes of South Dakota
FROM: Mrs. Eunice Larrabee, Secretary
SUBJECT: Regular Meeting - November 21, 1969

Third Paragraph -- A resolution concerning Indian Education which was adopted at the joint conference between the United Sioux Tribes and Institute of Indian Studies will be considered."

Coordination will be effected between the Institute of Indian Studies and the United Sioux Tribes as indicated in the following letter:

"Mr. Frank Ducheneaux
United Sioux Tribes
Eagle Butte, South Dakota

Dear Mr. Ducheneaux:

Many thanks for your letter stating that the Resolution on Indian Education and needs of the student as viewed by the conferees at the Annual Conference on Indian Affairs, October 29-30, 1969, was under consideration by the United Sioux Tribes at their November meeting.

It would be greatly appreciated if you would send us a copy of the minutes of that meeting and any future meeting dealing with this subject.

We sent copies to all colleges in the region with Indian students. I have asked for the views of each institution on each provision of the Resolution and also any techniques they use to

meet the special needs, if any,of their Indian students.

The Resolution is also under consideration by the Indian Projects Board at The University of South Dakota. I will keep you informed of developments.

Sincerely,

General Lloyd R. Moses"

While the Resolution itself is under consideration by many institutions, student bodies, tribes and individuals, there is considerable merit in the advice given by one of the conferees in the second paragraph of his letter published on page 45 of this Section.

There has been a continuing problem at The University of South Dakota in the neglect on the part of students to attend classes regularly. Numerous calls have been made to the Institute of Indian Studies and the Indian Student Advisory by members of the faculty, expressing their concern over the repeated absence of Indian students. (The same may be true also of others.) The instructors desire to see their students succeed. The Chairman of the Department of History called at 10:40 a.m. one day to say that a male Indian student had missed approximately one-half of the classes in one course so far this semester. It was learned that this student was still in bed on that particular day and hour. The student when counseled declared he needed tutoring!

There are certain minimum essential tasks that all students must do for themselves. None of these tasks are contrary to true values of the Indian culture but require only application and adaptation to the problem at hand; in this case, bravery and courage which are dominant and most honorable in the Dacotah value system.

The following is a directive to the Indian Student Advisory - The University of South Dakota on this subject:

"TO: Mr. Richard Black and Mr. Royal Black Crow
FROM: General Lloyd R. Moses, Director
SUBJECT: Class Attendance

It has come to my attention that some students have been or are now missing classes. A solution to this problem may be the mutual selection of a student in each dormitory to awaken the rest and see that they are up and off to classes.

This method is used with success at some of the other colleges.

Please discuss this matter and leave the choice up to the students concerned.

It should be apparent that the first requirement to be a successful student is to attend classes."

It may be debatable whether or not any student should be given sufficient funds to defray all costs of a college education. The fact is evident, however, that most students of Indian descent do not have nearly enough funds. Most available scholarships fall far short of meeting their financial needs.

Continuous and unrelenting follow-up action, including close coordination with tribal educational committees, students, State Departments of Public Instruction, educational institutions, government and private agencies and select individuals, will be required to implement the provisions of the Resolution. Hopefully, progress will continue to be taken on the various provisions of the Resolution long after this report goes to press.

6. Off-Reservation (urban) Needs and Developments

Discussion:

Comments on this topic are found on pages 11, 38, 41 and 42.

Off-Reservation housing for Indian people is usually a part of the non-Indian local housing program for low income families.

Tribal governing bodies generally have no help to give to off-reservation Indians even though they may be closely associated, have close family ties, and live part time on those reservations. Also the Indian Reorganization Act of 1934 made no provision for these people.

Public Health hospitals now offer medical services to off-reservation Indians. These services are improving. Yet there is dire need of medical services, ambulance services, or mobile medical and dental services for those living in isolated areas and communities largely off-reservation.

Much relief from the above restrictions has come about by the organization of Indian Community Centers with strong leadership in the area of civil rights.

BIA has undertaken actions to provide limited services for off-reservation Indian communities including assistance in housing for Rapid City and boarding school enrollments in other areas. Appropriate funds have been limited to reservation programs. The demand for off-reservation services is justified and will grow as more Indians move about and communicate their requirements to members of Congress and the Administration.

Federal programs, including the Office of Economic Opportunity do not accommodate effectively, urban and off-reservation Indians. In theory, these Indian people are considered in the regional, state and county poverty programs whose sponsors are other than Indian tribes. The Indian Community Action Project, The University of South Dakota is authorized to support Tribal CAP programs only and when funded by the Indian Division, OEO.

Action:

The Institute of Indian Studies will continue to provide technical assistance to off-reservation communities within its staff and budgetary capabilities. These services include housing, economic development, marketing, special training, health and education.

7. Self-Determination and Self-Help

Discussion:

Comments on this topic are found on pages 14, 15, 18, 19, 23, 24, 25, 27, 28 and 41 - Section I.

At the Conference there was a strong desire to have key jobs occupied by Indians. There was appreciation for the efforts made so far to fill jobs by Indian candidates. There was appreciation to Governor Frank Farrar for his action to commute the death sentence of Thomas White Hawk to life imprisonment.

In a deeper sense, Indian people have experienced 80 to 100 years of segregation, including self-segregation, as a part of self preservation. Although not a ghetto type of segregation, both have common factors in lack of education, lack of trade skills and jobs, lack of an economic base, language barriers and cultural inhibitors. Until very recently, all this led to a negative self-image.

There is every indication of reemergence of the Indian culture and self-determination in terms of:

Native leadership
Ease of movement in and out of the dominant culture
Individual selection of the best in both cultures
Modern ideas and concepts built upon tribal strength
Historical identity
Place in contemporary writing, art, professions and business
Decision making
Freedom to make mistakes and learn therefrom; and, to change or not to change, how much to change and how fast

Action:

The overriding consideration in all actions by the Institute of Indian Studies will be the involvement of Indian people; the use of the Institute in a support role; and the permanancy of decision making in the hands of the Indians themselves.

8. Indian Radio and TV Programs

Discussion:

Comments on this topic are found on pages 17 and 18.

There is a need for Indian TV and radio programs, particularly with Indian involvement and over stations at or near Indian centers of population.

KELO-Land Stations, Sioux Falls, South Dakota, has indicated an interest in making one or two programs from the Indian's point of view.

KUSD - The University of South Dakota - is also interested in one or more authentic Indian television programs but has not a budget for this at present.

The Institute of Indian Studies sponsors two radio programs. The program, "OYATE" which means "PEOPLE" in Dacotah, is carried over a fourteen station network with KUSD serving as master station. Host and program coordinator James Emery, himself part Indian, directs the half hour program to promote a better self-image among the Indians of South Dakota. The program is directed primarily to the Indian and includes dissemination of information on government programs available to them. The history of the Indian and his relation to the white man is also presented.

The "Indian Hour" is carried over Station WNAX, Yankton, at 1:15 p.m. each Sunday. It is prepared and coordinated by Mr. Michael Kelly, Director - W. H. Over Dakota Museum. Programs consist of music, events, and announcements of particular interest to the Indian people.

A special one time non-political, non-profit television program is being prepared through the cooperation of "The Advocates" KUSD-TV and the Institute of Indian Studies on January 25, 1970 on the subject of economic development on reservations. It will be moderated and conducted exclusively by Indians with equipment and technical assistance provided by the University.

9. Revision of the Indian Reorganization Act of 1934

Discussion:

Comments on this topic are found on pages 18 and 24.

The Institute of Indian Studies of The University of South Dakota has been approached by members of the Indian community of this region in regard to assistance in achieving a general revision of the Indian Reorganization Act of June 18, 1934. This Act, also known as the Wheeler-Howard Bill, serves as the major organic law for American Indians. It established the right to Indian self-government, freedom of religion, the power for tribes to incorporate, land policies, and the encouragement of "Indianness," among other things. It was the first, and indeed the only, major policy statement regarding the American Indian to appear in the Twentieth Century.

The people who wish revision of this Act feel that the passage of time has made it imperative to bring the measure up to date, to

to bring together statutes affecting Indians under one co-ordinated system, and to institute some new provisions. They feel very strongly that the wishes of the Indians themselves, both as tribes and as individuals, should be consulted before any recommendations are made to the Congress for revision. They also feel that The University of South Dakota, which has been heavily involved in Indian studies and programs for a number of years, would be capable of serving as the instrument for bringing this about. We, at the University, feel that we have the capacity for doing this job as they would wish it done.

The first step toward bringing about a reform of the Indian Reorganization Act should logically be an identification of the problems involved. The Act iself sprang from the famous "Meriam Report," done by the Brookings Institute and released in 1928, which brought to light the problems involved in Indian administration and suggested solutions. We feel that it is time for another such study that would go beyond the original in both scope and method. It would be necessary to interview Indians on a nation-wide basis, to investigate their culture and economies, and to incorporate all pertinent research that has been done or is being done. Such a study would, of course, require several years to complete and would require a cross-disciplinary approach. Certainly, historians, sociologists, lawyers, psychologists and economists would be involved.

The Institute of Indian Studies feels that it is uniquely equipped to conduct such a study as the one envisaged. We can draw on the resources of the entire University and go beyond it if necessary. Our Indian Research Project has already worked for several years on the Indian Reorganization Act among the Sioux and has a considerable amount of material already available. We have the core of capable, experienced personnel necessary to handle this job.

These are some of the areas dealing with Indians and their problems that can be identified now and that will have to be dealt with in any revision of the Indian Reorganization Act.

1. The off-reservation Indian.
2. The problem of fractionated interests in Indian-owned land.
3. The problem of Indian Education.
   a. giving the Indians a voice in the educational programs
   b. off-reservation education
   c. higher education
4. Jobs for the reservation Indian.
5. Revision of the law-and-order codes.
6. Streamlining of the Bureau of Indian Affairs in order to make it better equipped to handle its functions.
7. The general field of Indian culture and religion.
8. A better definition of the rights and powers of tribal governments.
9. The financing of tribal governments.

Action:

This matter was discussed at length by the Indian Projects Board at their meeting on November 13, 1969. It was decided that the first step is to determine what revisions of this Act, if any, are now under consideration by Congress. Mr. M. Edward McGaa, Oglala and Senior - School of Law, agreed to research this topic as indicated above and to report to the Board in order for the Board to decide if further action is feasible.

10. Proposal that the Institute of Indian Studies Program and Finance Indian Student Activities, Clubs, Travel to Conferences, etc. for All Colleges in the State and Region having a Significant Enrollment of Indian Students

Discussion:

Comments on this topic are found on pages 22 and 24.

Action:

At its November 13, 1969 meeting, the Indian Projects Board directed that the Chairman and Director investigate the feasibility and implications of this proposal and report their findings to the Board for decision. The report will be made at the December meeting as follows:

It is their considered opinion that this can and should be done only on a case by case basis; when done, it should be on a pro-rata basis according to Indian student population and only on request and with full concurrence of the respective college administrations; that it cannot be done during the 1969-70 academic year since there is no budget for it; and that if this extended activity is undertaken later, provision for it be made in the budget of the Institute of Indian Studies.

As an immediate request for assistance, Mr. David Ressl, student, Black Hills State College, appeared in person at the Indian Projects Board meeting November 13, 1969, with the approval of that Institution's administration, to justify the Institute of Indian Studies funding for a prorata share of Indian students to attend the First National Conference on Indian Education in Minneapolis, November 20-21, 1969. The Board approved this as a one time action to include Indian students at other colleges in the region.

11. Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People

Discussion:

Comments on this topic are found on pages 24, 25, 26, 42 and 66.

Although this was the theme of the Conference, there was very little discussion on it as a separate topic.

Both Chairmen made repeated and deliberate attempts to bring the discussions to bear on the following issues with little or no reaction:

What type of programs do Indian people need
What studies (if any) need to be made on non-Indians to be useful to Indians

Action:

There was a clear cut demand that The University of South Dakota improve the educational opportunities of Indian youth. (See Item 5 - Section II.)

12. To Establish a Center for the Prevention and Treatment of Alcoholism

Discussion:

Comments on this topic are found on pages 26, 28, 30, 32 and 33.

Although there are a few operating centers and halfway houses in the general area, it was felt by several of the conferees that a more advanced and sophisticated center should be established at an institution of higher education within the region.

Action:

This item was placed on the agenda of the Indian Projects Board, November 13, 1969, and it was agreed that this should be a part of The University of South Dakota project in the School of Medicine entitled "Regional Medical Program."

The Director of the Institute of Indian Studies in a memo dated November 24, 1969, to Dr. Robert Hayes, Director, Regional Medical Program recommended that a regional alcoholism center be incorporated in and made a part of that program.

On November 25, 1969, Dr. Hayes reported that a proposal will be submitted to the State Department of Health. The proposal was presented but it was not favorably considered.

Subsequently, plans have been made by Mr. John Mackey, Sociology Department to submit a new state-wide proposal to include Reservations. The University of South Dakota is fortunate in having Mr. Mackey on its faculty in view of his Indian descent and his experience in this field including directorship of the Iowa State Program on Alcoholism.

13. Request for Course(s) in Mid-Management (for junior managers) in both Business Administration and Government Administration

Discussion:

Comments on this topic are found on pages 26 and 30.

The conference notes indicate that there is a demand for this training. The courses should be especially tailored to meet the needs of the Indian people. They may be for credit or non-credit and could best be administered through State-Wide Educational Services.

Action:

This request was submitted to the School of Business and Chairman of the Government Department for consideration. Reply from the School of Business as follows:

"TO: General Lloyd R. Moses, Director, Institute of Indian Studies
FROM: Dean Dale E. Clement, School of Business
SUBJECT: Request for mid-management courses for Junior Managers at Indian reservations in Business Administration and Government Administration

While the School of Business is sympathetic to the problem of Management courses for the Indian people, our faculty is presently fully committed to our undergraduate and graduate programs and will not be able to participate in any tangible manner during this school year."

No reply has been received as yet from the Department of Government.

14. Indian Health

Discussion:

Comments on this topic are found on pages 38 and 41. See also Item 6 - Section II.

There is much favorable reaction to the Indian Division, Public Health Service programs. Even so, health conditions and standards among Indians continue to fall considerably below those of the nation as a whole.

Action:

Medical and health services in isolated areas which are great distances from hospitals and also off-reservation pockets of Indian population could be further improved if:

Mobile medical and dental units could make visits at scheduled times
Prompt ambulance service could be arranged
More telephones could be provided at focal points, such as, community centers and health aides offices or homes

It would no doubt be prudent, as a long range program, to not only provide services at Public Health Service hospitals but also training, both formal and on the job, for Indian people in most of the skills associated with the services. In this way, more and more

Indians would actually render the services and at the same time, take advantage of job opportunities.

15. National Prairie Park Area

Discussion:

A letter on the above concept was introduced by the Biology Department, The University of South Dakota, and is reproduced for the record as follows:

"General Lloyd R. Moses, Director
Institute of Indian Studies
The University of South Dakota
University Exchange

Dear General Moses:

I would like to outline the idea which we discussed last week concerning a possible new national prairie park essentially controlled and operated by American Indian tribes. First, let me discuss the reasons for biologists' interest in such an area. Biologists are anxious to preserve some of the great American natural areas of the Northwestern prairie. This means preservation of these areas as near as possible in their natural state. By natural state, we mean the natural prairie, flora, and fauna, in all its wonderful diversity. This would include the natural forbes and grasses of the area and the animals of the Great Plains such as the buffalo, elk, coyote, fox, and of course many others. This natural area is desired by biologists as a place for long-range studies of the prairie in its natural state, which, by the way, is becoming very hard to do, and also because biologists feel it is becoming extremely significant for man to maintain some areas essentially in their natural state. This means the preservation of diversity in nature or the preservation of species that otherwise might become extinct because of the pressures of urban life, industries, and modern mechanized agriculture. We feel it is most important to do this job now and do it quickly while it is possible to preserve some of these precious and unique natural areas.

There is another need which should be emphasized. Americans need to have great natural areas where they can go and get away from the city and all of the accouterments of a noisy civilization, and reaffirm their natural and original relationship with the land in its natural state, with plants, animals, wind, and sky. We feel very strongly that man needs this. Man evolved for at least a million years as a part of nature and needs nature now just as much as ever, even as much as he needs food and shelter. We feel this is essential for his long-term physical, emotional, and psychological health. We also are sure that since man evolved in nature and is a part of nature, man will be badly damaged when any portion of his natural habitat is destroyed. Consequently, we would like to

see this large prairie area made available to tourists and hunters, as well as, biologists in a carefully controlled way so that people can move over this natural area and can look and listen but not in automobiles or in any vehicles which will destroy any of the flora or fauna. This must be a park for walking, for horseback riding, for leisurely camping, nature study, and hunting. Not even bicycles or motorcycles should be permitted. Any hunting which is done should be closely controlled so that animal populations could persist at approximately their optimum levels for the food available in the park.

I also feel, as I outlined to you earlier, that this type of park would not only be very useful from a scientific and tourist point of view, but even more so would be significant as a way to make it possible for the American Indians of the Northern Great Plains to preserve a beautiful and legitimate culture and language. My ideas concerning this are essentially as follows: Several million acres of land should be set aside with the understanding that they would never be farmed again, but turned over to the Department of the Interior for the American Indians to be developed as a huge national park and natural study area in which some could live and work. The profits of this closely controlled governmental enterprise would go to the Indians. They, with the help of specialists in various biological and geological fields, would develop the area so that the natural flora and fauna would flourish. In short, they would be the guardians of the park and would attempt to preserve it as it was before the white civilization arrived. Indians would serve as guides for hunters and tourists. They would conduct tours; this could include covered-wagon trails, trails for hikers and horsemen, and for tourists having various interests. The hiking and camping facilities would be available to all people in the country but for a price. Indians would control all of the concessions and get the profit from them. The price would be essentially similar to the prices that are charged for utilization of our other national parks except that the cost to hunters and other similar users of the facility would be as high as necessary to keep the animals at the proper level. The Indians could be encouraged to dress as they once did to preserve their language and their culture and to live as they once did on this their own land. Thus, it would be possible for people from all over the world to come and see and learn to understand and appreciate their most interesting culture and languages.

I sincerely feel that this should be done on a large scale and should be sponsored by the United States Government, Department of Interior and the State of South Dakota. Certainly biologists everywhere would help in all ways possible to bring this about because it would be a great boon to those who wish to develop long-term studies of the prairie and all of its diverse flora and fauna. If properly handled, this could develop into a source of great profit and also a source of long-time education and spiritual enrichment to our children and their children.

I would be most happy to go over many other ideas concerning this

possible development, but perhaps this is enough for now to give you the "bare bones." This development, of course, would take a tremendous amount of organization and effort; but I'm sure would be most worthwhile to all concerned. I do not know where the proper place for the park would be. I would suspect it should include some of the lands now utilized as Indian reservations. It certainly should be a very large area. I would suggest a minimum of one million acres and a maximum of four - five million. It should be big enough so that parties moving about in the park would have the feeling that they were alone with nature and nature's God. I certainly would eliminate all possible roads in the park and allow only service cars and trucks. Perhaps one major road should go through it to satisfy those who will never walk or get out of a car. Of course, there would need to be a few roads to main camp sites where supplies could be kept; but these should be, in my opinion, poor, narrow roads adapted primarily to the Prairie Schooner. This park should be primarily for walking, for camping, for horseback riding, for all of the types of slow transportation that make it absolutely necessary that a man face up to nature and his own inevitable relationship to that nature.

I would be most happy to discuss this with anyone with whom you feel I should discuss it; and I certainly want no particular credit for the idea. I shall also be most happy to push this plan in any way possible and develop it with any group seriously interested. I also felt it would be wise for me to give this letter to you before the meeting at Pierre next week. I hope to go to Pierre myself, but I'm not sure I shall be able to do so. Please feel free to discuss this idea there or anywhere with those whom you feel might be interested in it.

Cordially yours,

Webster H. Sill, Jr.,Chairman"

For topics related to this subject, see Items 1, 2, 4, 7 and 9 - Section II.

At the November 13, 1969 meeting of the Indian Projects Board, copies were furnished all members for information and study.

Action:

This topic is under consideration by The University of South Dakota Committee on Humanities and the Arts, Dr. Wayne Knutson, English Department - Chairman. Opinions or recommendations on this concept are invited and should be sent to the Institute of Indian Studies.

SECTION III

CONFERENCE PLANS AND ADMINISTRATIVE ARRANGEMENTS

Since the Annual Conference on Indian Affairs, 1969, was co-sponsored with the United Sioux Tribes, and since the Institute of Indian Studies had never before joined with another agency in planning an undertaking of this nature, it is appropriate that the planning and mechanics involved be enumerated.

It is believed that lessons learned will be useful in future operations conducted on a joint basis.

Each action is listed and described in sequence as it was planned and executed. No actions were taken without the full knowledge and concurrence of the President, United Sioux Tribes, and the Director, Institute of Indian Studies.

Mrs. Eunice Larrabee, Chairman of the Planning Committee, President Richard L. Bowen and Dr. John F. Bryde, President of the Indian Projects Board, of the University of South Dakota, were also kept informed of all actions.

* * * * * * * * *

The Indian Projects Board members, in their regular meeting on September 11, 1969, proposed that sponsorship of the Annual Conference this year be shared with the United Sioux Tribes.

Dr. John F. Bryde, Chairman, Indian Projects Board, and General Lloyd R. Moses, Director, Institute of Indian Studies, met on September 15, 1969, to develop the concept, theme and broad outlines for the Conference.

On the same date, the plan and proposal was discussed by telephone with Mr. Frank Ducheneaux, President of the United Sioux Tribes. He agreed with the idea and stated that it would be referred to the Council meeting of the United Sioux Tribes on November 19, 1969. The following letter contains the initial proposal and tentative plan:

"Mr. Franklin Ducheneaux, Sr.
United Sioux Tribes
Eagle Butte, South Dakota

Dear Mr. Ducheneaux:

Enclosed is a tentative plan for the joint conference we talked about yesterday on the telephone. Please feel free to make any changes you and the rest of the council members, United Sioux Tribe, desire.

The reason I pegged late October is because the weather is usually better than in November and late October would still give us enough time to get ready.

The theme is also a matter of choice. I have thought for a long time that the University should be guided by what the Indian people want in programs rather than what the University wants. That's why I suggested the theme for your consideration.

Please feel free to add to or change the list of items to be discussed. I would hope that the Indians do most of the talking in order to lay out clearly what is desired in the years just ahead.

If the United Sioux Tribe agrees to co-sponsor this conference with the Institute of Indian Studies, may I offer to you for consideration the following administrative arrangements:

a. If the site for the conference is other than Vermillion, the United Sioux Tribe will make all arrangements for space and seating arrangements, lodging for attendants and meals to the extent necessary; or, if the conference is to be at the University of South Dakota, then the Institute will make all the above arrangements.

b. Attendants to include a cross section of about 10 Indian people from each reservation in South Dakota, North Dakota, Nebraska (council or committee personnel, CAP, Head Start, school, agency, PHS, parents, ranchers or business people, some non-office holding folks) and one or two people from Indian communities such as, Yankton, Winner, Rapid City, Sioux City, Bismarck, etc.

c. That invitations to all attendants including travel instructions be sent out by the United Sioux Tribe.

d. We would like to invite a representative from the other universities and colleges. They would come at their own expense.

e. The Institute will arrange for printing of programs and final report after approval of both the United Sioux Tribe and the Institute of Indian Studies.

f. The Institute of Indian Studies will defray all costs of the conference or obtain support from an honorable outside source in which case the funding source will be given recognition on the program.

g. Press, radio and TV releases will be made after joint approval.

If you agree to having a guest speaker, the invitation could be signed by the President of the United Sioux Tribe and/or Director of the Institute or both, as you desire.

Please consider all this as a suggestion to get started. Let me hear

from you after your September 19 meeting.

Sincerely,

General Lloyd R. Moses, Director"

"TENTATIVE PLAN

Tenth Annual Conference
on
Indian Affairs

Dates:

October 1969: 27-28), 28-29), 29-30), 30-31) — CHOOSE ONE-2 DAY PERIOD

Place:

Pierre Indian School)
Cheyenne Reservation (or other reservation)
Pierre) — CHOOSE ONE
The University of South Dakota)

Sponsored by:

The United Sioux Tribe ~~~~ The Institute of Indian Studies

Theme:

Indian determined direction that the Institute of Indian Studies should take to meet the needs of the Indian people.
(or)
Any other suggestions.

First Day:

Suggested Discussion Items:

What type of programs do Indian people desire.

Role of Universities and Colleges.

Indian Education.

What Studies (if any) need to be made on non-Indians to be useful to Indians.

Please add any additional ideas.

Joint Chairmanship at all sessions.

Coffee breaks to be announced.

Guest speaker

Immediately after lunch on the first day if the evening meal is a barbeque or cookout - or -

Banquet speaker on the evening of the first day.

Opening Time: First Day - 10:00 a.m.

Adjournment: Second Day - 4:00 p.m.

Second Day:

Call upon two - three representatives from each reservation group (selected among themselves), also off-reservation groups to identify or describe fresh programs and activities or modification of present program to meet Indian requirements in all fields in the next few years.

LRM:tep"

Approval by the United Sioux Tribes was contained in letter reply dated September 22, 1969. The dates, place and committee were decided by the United Sioux Tribes.

"General Lloyd R. Moses, Director
Institute of Indian Studies
University of South Dakota
Vermillion, South Dakota 57069

Dear General Moses:

The United Sioux Tribes of South Dakota at their regular monthly meeting on September 19, 1969 at the Falcon Cafe in Pierre, South Dakota, did go on record to co-sponsor the Conference with the Institute of Indian Studies. The site to be at Pierre, South Dakota on October 29, 30, 1969, for the reason it is centrally located and they believe that they would get greater participation by the Indian people and others that would like to attend, and that any person who was from out of state would be near an airport, or if they would invite a person to address the Conference, he may want to come in by air and leave soon after the address.

They have appointed Mrs. Eunice Larrabee of Eagle Butte, South Dakota as Chairman of a Committee of three, the other two being Mr. Tony Eagle Bull of Pine Ridge, South Dakota, and Mrs. Grace Estes of Fort Pierre, South Dakota, to work out the details with the Institute of Indian Studies.

We hope that this meets with your approval.

I would like to suggest that you notify this Committee as soon as possible as to a date for a meeting with your group to work out the details that are needed to get this Conference underway.

I would like to thank you for your kind offer to co-sponsor this Conference, and we hope to have 100% cooperation.

Sincerely,

Frank Ducheneaux, President
UNITED SIOUX TRIBES OF SOUTH DAKOTA"

The committee, consisting of:

Mr. Lloyd Eagle Bull, Oglala Sioux Tribe, Pine Ridge, South Dakota;

Mrs. Grace Estes, Lower Brule, Fort Pierre, South Dakota;

Mrs. Alvina Grey Bear, United Tribes of North Dakota, Fort Yates, North Dakota;

Mrs. Eunice Larrabee, Cheyenne River Sioux Tribe, Eagle Butte, South Dakota; and

General Lloyd R. Moses, The University of South Dakota, Vermillion, South Dakota

meet at Pierre on October 1, 1969, and in two hours developed all aspects of the plan. The following report of the meeting is self-explanatory:

"Mr. Frank Ducheneaux
Eagle Butte
South Dakota

Dear Frank:

The committee appointed to plan the details for the October 29-30 Annual Conference on Indian Affairs met in Pierre October 1, 1969. It all went very well.

I will send copies of all actions taken here to Mrs. Eunice Larrabee, Chairman, and I'm sure that she will keep you advised.

Enclosed are samples of the program, invitations, handbills and news release which we all approved at the meeting on October 1.

Since the banquet speaker will be from The University of South Dakota, I hope you will act as master of ceremonies for this occasion or appoint someone else to serve in this capacity. I would hope that he or she would be of Indian descent. Please let me

know so that if by chance you desire that I get someone to do this, I will know of it in time.

Mr. James Vance, Principal of the Pierre Boarding School was very cooperative and agreed to host the conference.

Sincerely,

General Lloyd R. Moses, Director"

The samples referred to are shown later in this section.

On October 2, a joint news release was made which was given regional radio, TV and newspaper coverage.

"NEWS RELEASE

Regional Coverage

Annual Conference on Indian Affairs

This year, the Institute of Indian Studies - The University of South Dakota and The United Sioux Tribes will co-sponsor the annual conference on Indian affairs on October 29-30 at Pierre, South Dakota. The theme will be "Direction That The Institute of Indian Studies Should Take To Meet The Needs Of The Indian People."

The participants of this Conference will represent all walks of life. Details may be obtained from Tribal Offices or the Institute of Indian Studies. Invitations are limited by the amount of funds available. Those not receiving an invitation may attend at their own expense and are welcome to participate. It is planned that a total of 160 conferees will attend.

In previous years, topics discussed included Training of Tribal Judges, Tribal Government and Tribal Law, Indian Education, Health, Rehabilitation Programs, The Indian and State Government, and Indian Art in a Changing Society.

As indicated in the theme for this year, it was decided to review our programs with the help of a broad selection from all walks of life and to determine the direction that The University of South Dakota should take in the years ahead to meet the needs of the Indian people."

One thousand handbills announcing the conference were mailed to all community leaders on and off reservations in North Dakota, South Dakota and Nebraska; to all Tribal Councils; to all schools, government agencies, and select individuals working with Indian people; and all colleges and universities in the region.

Tribal groups and communities were sent the following invitations on a prorata population reimbursable basis with the provision that personnel not selected on an expense paid basis would be welcome to attend and participate:

"INVITATION

Announcement is made of the Annual Conference on Indian Affairs. The theme will be "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People."

SPONSORS

The United Sioux Tribes Institute of Indian Studies

TIME AND PLACE OF MEETING

October 29-30, 1969 - Pierre Boarding School - Pierre, South Dakota

GUEST SPEAKER

Dr. John F. Bryde - Institute of Indian Studies - The University of South Dakota

- - - - - - - - - - -

You are invited to select conferees, in addition to yourself, to represent a cross section of interests. Report those selected by name and address to the Institute of Indian Studies, The University of South Dakota, Vermillion, South Dakota 57069, not later than October 20, 1969. Those selected will be reimbursed as follows in accordance with the travel regulations of the State of South Dakota:

Mileage	.08¢ per mile
Lodging	$8.24 (receipt required)
Meals	$5.50 (full day allowance)
Breakfast ..	$1.25
Lunch	$1.75
Dinner	$2.50

Personnel not selected are invited to attend at their own expense and are welcome to participate.

General Lloyd R. Moses, Director - Institute of Indian Studies

Enclosure: Please complete and return to the Institute of Indian Studies by October 20, 1969"

"ENCLOSURE

Report of participants selected by Tribal leaders to attend the Annual Conference on Indian Affairs at the Pierre Boarding School, Pierre, South Dakota, October 29-30, 1969.

The following are the officially selected representatives from our area entitled to reimbursement:

NAME	ADDRESS

_____

Signature of Tribal Official"

"The following list of tribal chairmen were sent invitations and enclosure to be returned to the Institute with list of names of the participants that they selected, and eligible for reimbursement:

TRIBE	No. of Participants
Oglala Sioux Tribe - Pine Ridge	12
Rosebud Sioux Tribe - Rosebud	10
Standing Rock Sioux Tribe - Fort Yates	10
Cheyenne River Sioux Tribe - Eagle Butte	10
Turtle Mountain Tribe - Belcourt, N. Dak.	5
Crow Creek Sioux Tribe - Fort Thompson	5
Lower Brule Sioux Tribe - Lower Brule	5
Devils Lake Sioux Tribe - Ft. Totten, N. Dak.	3
Yankton Sioux Tribe - Wagner, S. Dak.	4
Omaha Tribe of Nebraska - Macy, Nebr.	2
Winnebago Tribal Council - Winnebago, Nebr.	2
Three Affiliated Tribes - New Town, N. Dak.	5

Flandreau Santee Sioux Tribe - Flandreau, S. Dak. 2

Sisseton - Wahpeton Sioux Tribe - Sisseton, S. Dak. 2

Santee Sioux Tribe of Nebr. - Niobrara, Nebr. 2

The following are off-reservation invited and eligible for reimbursement:

Mr. John Lame Deer - Winner - S. Dak. 2

Mrs. Grace Estes - Fort Pierre - S. Dak. 2

Mr. Walter Thorton - Yankton - S. Dak. 2

Mrs. Violet Weston - Rapid City - S. Dak. 2

Mr. John Buehlmann - Sioux City - Iowa 2

Mr. T. E. Jameson - (United Tribes Training Center - Bismarck, N. Dak.) 2

Mr. Joe Stars - Herrick - S. Dak. 2"

The following individuals were invited on a reimbursable basis. The list is followed by the form used for this purpose.

"LETTERS TO THE FOLLOWING THAT WILL BE REIMBURSED: (copy of letter attached)

Mr. Frank Fools Crow - Kyle, South Dakota
Mr. Clyde Dollar - Rosebud, South Dakota
Mr. James Emry - Rapid City, South Dakota
Dr. John Mackey - University of South Dakota
Dr. Oscar Howe - University of South Dakota
Dr. Cedric Cummins - University of South Dakota
Miss Ella C. Deloria - Vermillion, South Dakota
Mr. Mark Big Road - Ethoete, Wyoming
Mrs. Eldean Ressl - Rapid City, South Dakota
Mrs. Mildred Stinson - Rapid City, South Dakota
Mr. Charles Brown - McLaughlin, South Dakota
Mr. and Mrs. Joseph Skye - Mobridge, South Dakota
Mr. Harry Crow Dog, Jr. - Rosebud, South Dakota
Mrs. Laura Black Tomahawk - St. Francis, South Dakota
Mr. Ben Black Elk - Manderson, South Dakota
Mr. Peter Catches - Oglala, South Dakota
Mr. Bill Schweigman - St. Francis, South Dakota
Brother Edward Red Owl - Marvin, South Dakota
Rev. Raymond Woodruff - Little Eagle, South Dakota
Mrs. Lloyde Many Deeds - Little Eagle, South Dakota
Mrs. Adele Little Dog - Little Eagle, South Dakota
Mr. Isaac Dog Eagle, Jr. - McLaughlin, South Dakota

Mr. Peter Taken Alive - McLaughlin, South Dakota

also members of the Indian Projects Board who attend (see attached list of names of members)"

"The United Sioux Tribes and the Institute of Indian Studies are sponsoring the Annual Conference on Indian Affairs. This year the conference will be held at the Pierre Boarding School, Pierre, South Dakota on October 29-30, 1969.

The theme will be "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People". Dr. John F. Bryde, Institute of Indian Studies, The University of South Dakota will be the guest speaker on the evening of the 29th.

You are invited to attend and are welcome to participate. Funds for travel and lodging are available for you as follows:

Mileage ...	.08¢ per mile	Breakfast..	$1.25
Lodging ...	$8.24 (receipt required)	Lunch	$1.75
Meals ...	$5.50 (Full day allowance)	Dinner	$2.50

Sincerely,

General Lloyd R. Moses, Director"

The minutes of the October 9, 1969 meeting of the Indian Projects Board authorized members of the Board who attended the conference to be reimbursed. Membership of the Board was as follows:

Miss Sharon Barton
Dr. Richard Bowen
Dr. John Bryde, Chairman
Mr. John Buehlmann
Mr. Loren Carlson
Dr. Joseph Cash
Mr. Lloyd Eaglebull
Dr. William Farber
Dr. Thomas Golden
Mrs. Alvina Greybear
Dean Elbert Harrington
Dr. Calvin Kent
Mr. Oliver Laymon
Mrs. Catherine LeCompte
Mr. Dan C. LeRoy
General Lloyd R. Moses
Dr. LeRoy Nelson
Mr. David Olson
Mr. Kenneth Ross
Mr. Walter Thornton
Mr. Cato Valandra
Mr. Adalbert Zephier

Invitations on a non-reimbursable basis were sent on the form indicated to the following because of their interest in Indian affairs:

University of South Dakota:

Dr. Webster Sill - Biology Dept.
Mr. Robert Pafford - KUSD
Mr. Tom Engeman - KUSD
Mr. Jack Bruce - KUSD
Dr. Donald Bebeau - English Dept.
Dr. James Munro - School of Law
Dr. Herbert Hoover - History Dept.
Dr. Harold Jordan - Speech Dept.
Dr. Donald Potter - School of Education
Prof. Les Senner - Sociology Dept.
Dr. John Milton - English Dept.
Mr. Steve Quitta - ICAP
Mr. Steve Sigstad - Museum
Mr. Mike Kelly - Museum
Mr. Wayne Evans - Upward Bound
Dr. Cecil Kipling - School of Education
Dr. Joseph Fisher - School of Education

Other Universities:

Donald K. Lemon - U. of No. Dak. - Grand Forks
Dr. Gordon Diedtrich - State Department - Pierre
Dr. Milton E. Sherman - Huron State College - Huron
President General Beadle - Madison
Dr. Earl Bihlmeyer - Southern - Springfield
President - Northern - Aberdeen
Mr. Charles Robertson - Black Hills State College - Spearfish
W. H. Andresen - U. of N. Dak. - Ellendale
Dr. Jack Markam - English Dept. - SDSC - Brookings
Mr. W. A. Schindler - Lincoln
Mr. Austin Engel, Commissioner - Bismarck, N. Dak.
Mr. Vernon Ashley, Commissioner - Pierre
Mr. James Vance - Pierre Boarding School

Others:

Father Joseph Gill - St. Francis, South Dakota
Father Paul Manhart - Pine Ridge, South Dakota
Father Zuern - Pine Ridge, South Dakota
Father Stan - Blue Cloud Abbey - Marvin, South Dakota
M. W. Andresen, Dean - Ellendale Extension Center - U. of N. Dak. - Ellendale, N. Dak. 58436

"The United Sioux Tribes and the Institute of Indian Studies are sponsoring the Annual Conference on Indian Affairs. This year the Conference will be held at the Pierre Boarding School, Pierre, South Dakota on October 29-30, 1969.

The theme will be "Direction that the Institute of Indian Studies Should Take to Meet the Needs of the Indian People". Dr. John F. Bryde, Institute of Indian Studies, the University of South Dakota will be the guest speaker on the evening of the 29th.

You are invited to attend and are welcome to participate. Funds for travel and lodging are available for conferees selected by Tribal Officials to represent their area.

Sincerely,

General Lloyd R. Moses, Director"

A special invitation was sent to the Governor of the State of South Dakota as follows:

"The Honorable Frank L. Farrar
State of South Dakota
Pierre
South Dakota 57501

Dear Governor Farrar:

The Annual Conference on Indian Affairs will be held at the Pierre Boarding School on October 29-30, 1969. This conference is co-sponsored by the United Sioux Tribes and the Institute of Indian Studies - The University of South Dakota.

On the evening of October 29 - 6:30 p.m. - there will be a banquet at the Kings' Inn. Dr. John F. Bryde, an outstanding authority on Modern Indian Psychology, will be the guest speaker.

You and Mrs. Farrar are cordially invited to attend any or all sessions of the conference and the banquet. In event you will be able to attend, will you please let us know and additional information concerning the program will be sent to you at a later date.

Sincerely,

General Lloyd R. Moses, Director"

The letter invitations and replies to the directors of area offices of the Bureau of Indian Affairs and the Public Health Service follow. Both offices provided outstanding cooperation.

"Mr. Martin Holm, Area Director
Bureau of Indian Affairs
Aberdeen
South Dakota

Dear Mr. Holm:

Enclosed are some materials describing the Annual Conference on Indian Affairs which will be conducted at the Pierre Boarding School on October 29-30, 1969. I hope that you can attend. Please feel free to invite members of your staff and agency superintendents who can be spared from their routine duties. I would especially like to include Miss Mary Mitchell since she has taken such a keen interest in the educational aspects of our program.

I regret that funds are not available to defray the costs of travel and lodging.

Sincerely,

General Lloyd R. Moses, Director"

"General Lloyd R. Moses
Director
Institute of Indian Studies
The University of South Dakota
Vermillion, South Dakota 57069

Dear General Moses:

Your letter of October 7, 1969 transmitting materials describing the Annual Conference on Indian Affairs to be conducted at the Pierre Boarding School on October 29-30, 1969 has been received.

I will plan to attend as much of the conference as possible. We will plan for Miss Mary Mitchell to be there and others from this office as appropriate. A copy of your notice is being sent to our South Dakota Agency Superintendents, and I know they will attend if at all possible. We don't want to over-attend, but we do want to show the Indian conferees that we are interested in their suggestions and their ideas.

As always, General Moses, we do appreciate your interest and considerations.

Sincerely yours,

Martin N. B. Holm
Area Director

cc:
Supt., Pine Ridge Agency w/copy of incoming letter, notice, and program.
Supt., Pierre Agency w/copy of incoming letter, notice, and program.
Supt., Standing Rock Agency w/copy of incoming letter, notice and program.
Supt., Yankton Agency w/copy of incoming letter, notice, and program.
Supt., Sisseton Agency w/copy of incoming letter, notice, and program.
Supt., Rosebud Agency w/copy of incoming letter, notice, and program."

"Dr. George G. Browning
Public Health Service
Aberdeen
South Dakota

Dear Dr. Browning:

Enclosed are some materials describing the Annual Conference on Indian Affairs which will be conducted at the Pierre Boarding School on October 29-30, 1969. I hope that you can attend. Please feel free to invite members of your staff and field representatives who can be spared from their routine duties.

I regret that funds are not available to defray the costs of travel and lodging.

Sincerely,

General Lloyd R. Moses, Director"

"General Lloyd R. Moses
Director, Institute of Indian Studies
The University of South Dakota
Vermillion, South Dakota 57069

Dear General Moses:

We were pleased to receive your invitation which was extended our staff to attend the Annual Conference on Indian Affairs to be conducted at the Pierre Boarding School on October 29-30, 1969.

Mr. Harley Zephier, Service Unit Director, PHS Indian Hospital, Pine Ridge, South Dakota, and Mr. Joseph Birdshead of this office have been selected to represent the Aberdeen Area Indian Health Service at this conference.

We appreciate your consideration and wish you continued success on the outcome of the conference.

Sincerely,

C. A. Benson
Area Executive Officer"

A special invitation was extended to KELO-Land TV stations for the reason stated in the letter:

"Mr. Evans Nord
KELO-Land TV Station
Sioux Falls
South Dakota

Dear Mr. Nord:

Enclosed are copies of the announcement of the Annual Conference on Indian Affairs. Starting time is 9:30 a.m. each day. One of the items which will be discussed is your proposal to make a TV program on the South Dakota Indians. You may wish to have a representative present. If so, you are certainly welcome to attend or send someone to act for you.

Sincerely,

General Lloyd R. Moses, Director"

Arrangements were made for two full time secretaries for the conference. These were employees of the local Bureau of Indian Affairs office, of Indian descent, and familiar with the use of both languages. They alternated in the taking of notes and transcribing so that neither tired of the task and both had their transcriptions completed shortly after the close of the Conference.

Public address equipment was loaned by the Department of Public Instruction, Pierre. It included one desk stand microphone at the Chairmens' table and two floor stand microphones for use in the general audience. "Pioámaya ye."

The City of Pierre Chamber of Commerce assisted with registration, including the furnishing of name tags, preparation of registration cards and the issuance of courtesy parking stickers for conferees. A secretary from the Chamber of Commerce was provided for this purpose during the registration phase. Our deep appreciation is hereby expressed for this service and courtesy.

Each copy of the program contained the following "suggestion form" used by conferees who desired to introduce their topics for discussion in written form.

"SUGGESTION FORM

This form is intended for the convenience of conferees who desire to submit suggested topics for discussion. Describe the topic in the space below and pass to either of the co-chairmen.

TOPIC _____

_____

_____
(Signature, if desired, but not required)"

Roster of Conferees

Archambeau, Ramona
Ashes, Hazel
Barnes, Josephine
Birdshead, Joseph E.
Black Elk, Benjamin
Bordeaux, Adam
Bowen, Richard
Brochin, Sister Bridget
Brown, Claire
Brown, Mary R.
Brown, S. Charles
Bryde, John F.
Buehlma, John H.
Buffalo, Marsha
Buffalo, Theodore
Burdran, Adam
Byrnes, Philip I.
Calhoff, Tom
Clairmont, Edward
Crow Dog, Henry
Crow Dog, Leonard
Dockrey, Beeman
Dogeagle, Isaac
Ducheneaux, Ellen
Ducheneaux, Frank
Dyer, John M.
Eagle, Hebart
Eagle Thunder, Madeleine
Eaglebull, Lloyd W.
Echelberger, Winifred
Ellingson, A. B.
Engeman, Thomas M.
Estes, Grace
Evans, Wayne H.
Farrar, Governor Frank
Flute, Annie
Frayser, Becky
Fritz, Ethel
Garreau, Iyonne
Garvey, Rev. John
Greenwald, Julius
Gutsch, Minna
Halen, Bill
Halsey, Wes
Harrison, Paul, Jr.
Hauff, Richard
Hawk Eagle, Ben
Her Many Horses, Mike
Hill, Harold
Holm, Martin N. B.
Jacobs, Reuben
Jamerson, Grace V.
Jamerson, James
Jamerson, Theodore
Jandreau, Michael
Jewett, Keith
Joy, Edgar C.
Kastorff, Sister Jeanette B.
Lame Deer, Chief J.
LaPointe, William J.
Larrabee, Eunice
LeBeau, Barbara
LeBeau, Violet E.
Leon, Sally
LeRoy, Dan C.
Loud Hawk, Ronald
Lowrey, Mohn B.
Mackey, John
Mackoy, Mercedes B.
Macy, Janet
Manywounds, Perry
Marcellais, Peter
Marcellais, Viola
Marken, J.
Marken, Marty
Marshall, Arlene
Martin, Therese
Mason, Bud
Meyers, Nancy
Michael, Sister
Mitchell, Mary L.
Moses, Lloyd R.
Mueller, Wolf
Nephew, Allen L.
O'Neal, Charles
Pattee, Fred
Provost, Kenneth
Rank, Elnita
Red Buffalo, Edith
Red Owl, Edward M., O.S.B.
Ree, Morris
Renville, Dennis
Robertson, Charles
Ross, Kenneth G.
Roubideaux, Cecelia L.
Sand, William
Schweigman, Bill
Simmons, Elizabeth
Skye, Clarence W.
Skye, Joe
Smith, Carl L.
Spotted Eagle, Edith
Spotted Eagle, Faith
Stanton, Mary Lou
Staub, Evelyn
Staub, Everett

Steffen, John J.
Stephens, Wayne E.
Streutz, Bill
Swartz, Donald
Thornton, Walter
Twiggs, Sidney R.
Vallie, Vern C.
Vance, James R.
Voss, Odette Y.
Wakeman, Richard K.
Walker, Reba
Ward, Reuben
Weber, John J.
Williams, Myron
Winters, Francis
Woodruff, Raymond
Zephier, Harley D.

A permanent record in book form is maintained in the Institute of Indian Studies of all conferees.

Letters of appreciation were sent to the following:

The Honorable Frank L. Farrar
Governor of the State of South Dakota

Mr. Kenneth Ross
Department of Public Instruction

Mrs. Mary Lou Stanton
Conference Secretary

Barbara LeBeau
Conference Secretary

Mr. James Vance
Principal, Pierre Boarding School

"The Honorable Frank L. Farrar
Office of the Governor
Pierre, South Dakota 57501

Dear Governor Farrar:

Your visit and your remarks at the Annual Conference on Indian Affairs at the Pierre Boarding School on October 30, 1969, were greatly appreciated.

Copies of the report, when completed, will be furnished your office.

Sincerely,

General Lloyd R. Moses, Director"

"Mr. Kenneth Ross
Department of Public Instruction
Indian Education
Pierre, South Dakota 57501

Dear Mr. Ross:

Many thanks for your assistance in providing the public address equipment for the Annual Conference on Indian Affairs, October 29-30, 1969.

I understand that the set was loaned by the Department of Public Instruction. Please extend my appreciation to any others who helped in this regard.

Sincerely,

General Lloyd R. Moses, Director"

"Mrs. Mary Lou Stanton
2304 East Humboldt
Pierre, South Dakota 57501

Dear Mrs. Stanton:

Many thanks for your assistance and promptness in recording and transcribing the minutes of the Annual Conference on Indian Affairs, October 29-30, 1969.

Sincerely,

General Lloyd R. Moses, Director"

"Mrs. Barbara M. LeBeau
303 North Tyler
Pierre
South Dakota 57501

Dear Mrs. LeBeau:

Many thanks for your assistance and promptness in recording and transcribing the minutes of the Annual Conference on Indian Affairs, October 29-30, 1969.

Sincerely,

General Lloyd R. Moses, Director"

"Mr. James Vance
c/o Pierre Boarding School
Pierre, South Dakota 57501

Dear Mr. Vance:

In behalf of the United Sioux Tribes and The University of South Dakota, I wish to express our sincere appreciation for the support and co-operation you gave to the Annual Conference on Indian Affairs, October 29-30, 1969.

Please extend our thanks also to members of your staff and faculty who assisted with the physical arrangements, telephone service and coffee. A special thanks from all of us for the delicious luncheon the second day of the Conference. It was truly appreciated.

There were many favorable comments on the manner, neatness and excellent attitude of your students at all levels. This was rewarding and commendable.

In a few days, a gift in the form of Christmas money will be forwarded to you from the Institute of Indian Studies as a token of best wishes to the students and for the outstanding manner your school served to make the Conference a success.

Sincerely,

General Lloyd R. Moses, Director"

A Note on the Annual Conference on Indian Affairs - 1970

Suggestions are invited for the purpose of planning the Annual Conference on Indian Affairs for 1970, to include:

Time
Place
Sponsorship
Theme
Agenda Items
Nature of Conference (workshops, study groups, discussion groups, lectures, guest speakers)

Your suggestions will be appreciated. Please direct replies to:

Institute of Indian Studies
University of South Dakota
Vermillion, South Dakota 57069

DISTRIBUTION LIST

United Sioux Tribes	40
Tribal Councils	200
Community Action Program Directors	100
Off-Reservation Community Centers	60
Commissioner of Indian Affairs (U. S., North and South Dakota)	15
Members of Congress	20
Office of the Governor (North and South Dakota, Nebraska)	15
Bureau of Indian Affairs	50
Public Health Service (Indian)	35
Office of Economic Opportunity	50
Economic Development Administration	14
Small Business Administration	2
Paid Membership	325
Honorary Membership	225
Exchange Membership	620
Conferees	115
The University of South Dakota	135
Regional Universities and Colleges	30